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North Carolina Baptists Working Together

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Introduction

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North Carolina Baptists Working Together is a study of the who, what, why and how of North Carolina Baptist State Convention work. The 150th anniversary of the establishment of the Convention in 1830 provides the special occasion for this review.

This book, though comprehensive, is in digest form and provides an excellent combination of Baptist polity, history and present-day organization. The reader is treated to glimpses of those past events that have shaped the present.

This book presents the vast network of ministries that Baptists perform. At the heart of all these activities, programs and organizations is the urgency to fulfill Christ's Great Commission. The dreams that have driven Baptists forward in missions have taken many shapes and names. But none has exceeded the present dream called Bold Mission Thrust which echoes through this book.

The Baptist plan of working together appears fragile because it is built totally on the principles of volunteerism and cooperation. Dr. James L. Sullivan refers to this as a "rope of sand with the strength of steel". This voluntary working together has great strength because it is a Baptist way of life. Our system of cooperation works because our people have a special spirit of cooperation.

Few people, past or present, have treasured freedom more than Baptists. For such a people to have an equally strong record of voluntary support of missions is a spiritual phenomenon. Baptists have learned, and

continue to learn, how to be a free people and, at the same time, a cooperating people. We do it because we want to accomplish great missions tasks; and it is the genius of the Baptist way.

Books like this one do not just happen. Hours of planning and writing are required. Acknowledgements for the creation and production of this work must go to several persons:

- O.D. Martin, Jr., director of the Stewardship Division, for the supervision of the planning and development.
- Susan Ray for writing much of the book and for serving as editor.
- Frances Riley, writer in the Communications Division, for writing the North Carolina section.
- Dan Euliss of the Communications Division for the design and layout.
- Jimmy Allen, also of the Communications Division, for many of the photographs in the book.
- Joyce Burchette of the Stewardship Division for manuscript typing.

North Carolina Baptists Working Together is dedicated to an era of improved understanding. Only God knows Baptists' capacity for missions advancement. But that capacity cannot exceed the level of our peoples' understanding of their denomination and its objectives. An informed Christian people will be a concerned people.

Cecil A. Ray
General Secretary-Treasurer
Baptist State Convention of North Carolina

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We especially appreciate the consultation of the following men on certain sections:

- Robert Baker, professor of Church History, Southwestern Baptist Theological Seminary
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The Baptist Concept

Three Baptist Characteristics

1. Independence

To understand how we Southern Baptists govern ourselves and organize to do our work, the starting point is one of our fundamental doctrines — the competency of the individual soul before God. We believe that every person answers directly to God for his conduct; he accepts or rejects Christ for himself; he can communicate with the Lord personally.

This belief in the freedom and responsibility of the individual has led to democratic self-government throughout Baptist life. The “autonomy of the local church” is a Baptist tenet. Although we certainly claim part in the universal body of Christ, we most often use the word “church” to mean a local congregation. When a person refers to our national denomination as “the Southern Baptist Church”, he is corrected. We maintain that it is a **collection of churches** voluntarily cooperating (more or less) together!

Independence, under the leadership of Christ, applies not only to churches but to every Baptist body — associations, state and national conventions, the Baptist World Alliance.

2. Cooperation

Independent we are — bravely, stubbornly, or aggravatingly independent, depending on one's viewpoint! But we do work together, day in and day out, on efforts ranging in scope from local to international. As Dr. Perry Crouch says, “Baptist cooperation is based on the voluntary support of missions, education, and benevolences rather than on the demands of creedal statements and articles of faith”.^{*} We believe that free individuals, churches, associations, and conventions have a responsibility to cooperate in order to accomplish the Lord's aims. On voluntary cooperation we have built one of the largest and strongest Christian groups. Each Baptist body manages its own affairs but shares ideas, money, and manpower with other bodies. This sharing may be



Bear Marsh Baptist Church, 1763, Mount Olive, N.C.

between like bodies (association to association) or between bodies of different geographical scope (state convention to association).

3. Mission-Spirit

The reason we bother to work together so intricately is our desire to do the most mission work possible, which increasingly has required cooperation. The Southern Baptist Convention was organized for “eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel”. The first agencies established were the Foreign and Domestic Mission Boards. Through the years, of course, mission support has ebbed and flowed. Some members have been unconcerned for missions; during the 1800's segments of the denomination strongly opposed its mission work. But the mission-spirited have won out in the long-run and led our development.

A sense of mission compels an intensely independent people to be also intensely cooperative.

^{*}W. Perry Crouch, *Baptist State Convention of North Carolina At Work in the 1970's*, page 2.

Eight Important Baptist Decisions

Throughout our history, the three characteristics above have interacted, producing various struggles. Each struggle has climaxed with a decision that has helped to shape the kind of denomination we are today. Below are eight particular decisions that have largely determined the Southern Baptist Convention's structure and work.*

1. 1845 — To Put Missions First

The Southern Baptist Convention grew out of the Triennial Convention, a society of Baptists in America organized in 1814 to support missions. In 1845, due to several reasons, southern Baptists decided to form a separate body. But their sole purpose was still to support missions. William B. Johnson, the Convention's chief architect and first president, envisioned a structure that could include many types of ministries. From 1845-51 and 1873-91, however, the Foreign and Home Mission Boards were the only agencies. (During this time the Convention sponsored two other, short-lived boards. Several independent agencies, including Southern Seminary, also began without Convention sponsorship.)

2. 1845 — To Be a Convention Rather than a Society

When southern Baptists met to organize their new convention, they agreed on its purpose but not on the best structure to carry out that purpose. They had to choose between two Baptist traditions — the association-type system and the society system.

Associations were the oldest Baptist organizations beyond the local church. They began in England in the mid-1600's; several were founded in America before the Revolutionary War. Some covered wide areas, bringing Baptists together for fellowship, promotion of common causes, and support of ministries like Bible distribution. Although a church as such did not "join" an

association, the fellowship and cooperation of the whole church was expected. The members of "affiliated" churches who were present at the annual meeting governed the association.

A society was a completely independent organization of individuals or groups who wished to support a certain cause. It usually specialized in only one type of ministry; those who contributed were the members. The *Encyclopedia of Southern Baptists* points out that William Carey turned to the society approach when the association refused to support a foreign missions endeavor. During the early 1800's, various Baptist societies sprang up in America. The Triennial Convention was actually a society — although its founder, Luther Rice, preferred the association/convention system.

Some of our founding fathers feared that the extension of the association-type system would threaten the autonomy of the churches. Others thought the society system was too weak and fragmented, creating overlapping and rivalry.

In the end they chose the stronger, more church-centered structure of the association/convention system. However, they kept the society's method of finance and representation. In other words, every cause was still on its own to raise money; any group that gave \$250 to Convention-sponsored causes was entitled to representation. This mixture probably seemed natural to them. But history proved that it doesn't work well.

3. 1891 — To Include More Than Missions

In 1891, the Southern Baptist Convention established its second Sunday School Board. Promotion of Sunday Schools and publishing had been carried on previously by the independent Sunday School Union (pre-Civil War), the Southern Baptist Publication Society (1846-63?), the Convention's Bible Board (1851-63), the First Sunday School Board (1863-73), and the Home Mission Board (1873-91). The first Sunday School Board failed because of economic conditions during Reconstruction. But when the Home Mission Board's publication work began to

*Drawn from *The Southern Baptist Convention and Its People, 1607-1972* by Robert A. Baker



First Triennial Convention - 1814

grow and prosper, the Convention was willing to try a new board.

In addition to its great services in providing materials and developing Sunday Schools, the new Board was significant for three reasons. (1) It took on many new activities, such as the Baptist Young People's Union and student work. (2) Income from the Board's materials was given to help begin other new agencies, including the Annuity Board, the Executive Committee, and the Radio-Television Commission. (3) Establishment of this Board opened the way for the Convention to adopt other causes, like Southern Seminary, that started independently.

4. 1917 — To Give the Convention Continuity and Coordination

As Southern Baptist work multiplied, the Convention's structure became unwieldy. Since, in reality, the Convention existed for only a few days a year, each agency or committee was virtually on its own concerning plans and finances. Messengers could not cope with all the reports, proposals, requests, and questions at every annual meeting.

These problems long had been discussed. In 1913, a committee was told to study the whole organization and find a means of making it more efficient; in 1917, a workable idea was approved. A seven-member Executive Committee was established to handle necessary matters between sessions, to settle questions brought to them by the agencies, and to arrange for the annual meeting. Soon its size was increased. In 1927, it was given the responsibility of making a unified budget under the new Cooperative Program. Furthermore, the Committee was charged with coordinating all Convention work and recommending changes, and was authorized to employ an executive secretary-treasurer.

Now the Convention had a living identity year-round and a coordinating center.

5. 1925 — To Support Our Work Through a Unified System

From the beginning, the Convention had limped along with the society style of financing — everybody for himself! The mission boards and other agencies who could afford it hired fund-raising representatives to travel to the churches individually asking for special offerings. But, of course, reaching all the churches was impossible, their responses varied unpredictably, and supporting the representatives themselves took much of the money raised. There was always criticism of this inefficient, insufficient system; and numerous studies were made. In the late 1800's, the state convention workers began raising money for SBC causes as well as their own. For example, the Foreign Mission Board asked each state to raise a quota of its needed funds and paid the state worker according to the amount he raised.

Debts and borrowing were the rule. The Foreign Mission Board, for instance, regularly borrowed operating funds, hoping to be able to repay them — plus the interest — from the Lottie Moon Offering at Christmas. By the early 1900's, the growing ministries urgently needed more funds. Something had to change!

In 1919, George W. Truett and others challenged Baptists to give \$75,000,000 for all denominational causes in the following five years! The money raised in each state would be divided equally between state and SBC work. It was the greatest giving challenge Southern Baptists had ever undertaken. The whole denomination fell into the effort. Although the final receipts were only \$58,500,000, the 75-Million Campaign proved Baptists' potential and the power of cooperation.

This system of unified support seemed so promising that Baptists voted to continue it. In 1923 guidelines were approved which assured the churches' freedom to determine their giving but urged regular, budgeted contributions. State treasurers would receive the gifts; the states would allocate a portion to be sent on to the SBC treasurer.

In 1924 the first unified budget was approved with celebration. In 1925, the system was named the Co-Operative Program. And at last Southern Baptists had a financial system to match their convention structure.

6. 1931 — To Have More Equitable Representation

Many Baptists probably assume that the annual Southern Baptist Convention has always been composed of messengers from the churches as it is now. For the most part that is true. But, until 1931, the constitution allowed representatives from all "Baptist bodies contributing funds on the basis of one messenger for every \$250 paid into the treasuries of the boards; and one representative elected from each of the district associations . . ." In earlier days, messengers from state conventions and various societies came. Despite frequent debate, the society theory that those who give should vote had prevailed.

One real problem was that, with no limit on the total number of messengers a group could send, local people dominated an annual convention.

Several other bases of representation had been considered. One serious proposal was to have all messengers elected by the associations or the state conventions. But the strong Landmark faction insisted that only church representatives be allowed, because they believed only churches had any rightful authority. Many wanted to remove the financial requirement. And some advocated a limit to the size of the convention with messengers apportioned among the states according to their church membership.

Beginning in 1931, an acceptable combination was finally worked out. Every church is now entitled to one messenger if it has made a "bona fide" contribution during the preceding year. It may have one additional messenger for every 250 members or \$250 contributed — but no more than ten in total. This constitutional change, and its later modifications, reaffirmed the local church as our primary unit of work, allowed some numerical representation without undue influence by large churches, and still encouraged financial support.



Southern Baptist Convention 1979--Jimmy Allen, president of the Southern Baptist Convention, stands between first vice president Doug Watterson (left) and second vice president William Self against a backdrop of an estimated 12,500 messengers during the opening session of the annual meeting.



7. 1931 — To Assure Fair Sectional Representation

Though the decision just described limited representation in the annual meeting to church messengers, state conventions also won a place of influence. Another amendment was approved that required all SBC boards, commissions, and committees to be composed of members from all qualified states, in proportion to their church membership. Actually this formalized a long-standing custom. It assured a better balance of sectional viewpoints and a fuller sense of participation for the states.

8. 1942 — To Become a Nationwide Convention

During the late 1800's, Southern Baptists began insisting that the South was their own field and Northern Baptists' Home Mission Society should end the work it had resumed there after the Civil War. It finally did so with the understanding that Southern Baptist work would be confined to the South. In the early 1900's, however, Baptists in several neighboring states were allowed to affiliate with the Southern Baptist Convention. In 1929 Arizona Baptists were also allowed to affiliate. Arizona Baptists later fostered work throughout the Rocky Mountains and Northern Plains.

In retrospect, the 1942 decision to accept California Baptists marked the real beginning of our expansion into the West, North, and Northeast. Southern Baptists were moving to all parts of the nation, and wherever they went they started churches. In the 1940's and 50's new work sprang up everywhere, aided by existing state conventions and the Home Mission Board. The choice of Chicago as the 1950 convention site and other actions taken at the 1949 Convention indicate clearly that the Southern Baptist Convention intended to become nationwide. The 1951 Convention in San Francisco declared the Home Mission Board and other agencies "free to serve as a source of blessing to any community and any people anywhere in the United States". With the establishing of South Burlington Church in Vermont in 1963, a Southern Baptist church existed in all fifty states — and the Southern Baptist Convention will never be the same!

Summary

Through these eight major decisions, and numerous others, Southern Baptists have shaped a national, multi-ministry convention with a wide base of support and control.

Three Baptist Dualities

Considering the preceding characteristics and decisions, it appears that Baptists have a talent for combining things — even some seemingly contradictory things! Baptist organization is more understandable with a recognition of three “dualities” or two-sided patterns.

1. Dual Representation

As discussed above, the Southern Baptist Convention has a dual basis of representation — church messengers for the annual sessions, and representatives from the various state convention territories for committees and boards. It is important to note, however, that the Southern Baptist Convention nominates and elects these committee and board members, not the states. They do business for the whole Convention rather than argue for the rights of an area. There is a fine line of distinction — these members do not represent the state conventions as such but the Southern Baptists of those regions.

The Baptist State Convention of North Carolina likewise requires its General Board to have a fair representation of all geographical areas. But the State Convention, not the associations, nominates and elects the members.

This dual system enhances the decision-making process. Our convention business sessions are amazing exercises in direct democracy! But such large groups cannot deal with all the details of the work they sponsor; study and recommendations must be handled by boards and committees. With a geographical balance in the deliberative groups and a wide constituency as the final authority, our conventions can, as someone said, more easily speak the language of the whole denomination.

2. Dual Leadership

The second dual pattern in Baptist organization is our two-layered leadership — the elected and the employed. This pattern doesn't quite apply in the church, but it does everywhere else. Messengers elect volunteer boards, committees, or commissions to handle certain work; if the work demands full-time personnel, the elected group hires employees to work under their supervision.

Employees answer to the committee; the committee answers to the messengers.

For instance, an association elects an executive board and employs a director of missions, and perhaps other personnel, to lead the association's work under the board's direction.

Our state convention elects the General Board and boards of directors or trustees. Each oversees its staff, administrators, faculty, or other employees.

The Southern Baptist Convention elects directors or trustees for each of its agencies and institutions. It also elects the Executive Committee to coordinate their planning and budget-making, but with no direct responsibility for their work.

Elected leaders hold their leadership as a trust from the messengers. “Trusteeship” is a fundamental concept in Baptist organizational life. Our associations and conventions operate their ministries and own their institutions through “trustees”. These boards, commissions, and committees are agents assigned a purpose and an outlined task. They have freedom to achieve that task — but within an accountability to the body that elected them. Autonomy belongs to churches, associations, and conventions — **not** to their boards, agencies, departments, and institutions!

Employed leaders are entrusted with day-by-day leadership and with the creation of most new ideas in their field. New plans, budget requests, and the progress of the work must meet the approval of the elected directors. In 1948, the Southern Baptist Convention limited the number of consecutive years that elected officials may serve; state conventions have done the same. The goal was to involve more people, but this frequent rotation may have also shifted more influence in long-range development to our employed leaders. Time will have to tell us.

In reality some elected officials accept staff ideas with little thought; some scrutinize every detail. Sometimes elected and employed leaders work closely; sometimes they clash. When that happens, the staff can try to persuade, but the will of the elected directors prevails. Trustees are sometimes more promoters of their agency than managers of it; a good balance of the two attitudes is probably best. Since the paid personnel devote their full time to the work, it is natural that they should develop



Jimmy Allen, past president of Southern Baptist Convention

most of the ideas and plans. But a forceful, hard-thinking elected official can have a tremendous impact.

3. Dual Polity

"Polity" in general means "a particular form or system of government." Dr. W. A. Todd, former Baptist Bible professor, defined it as "what we do and why we do it!"

To summarize the Baptist concept of our relations to each other, we would like to suggest that we live by two distinct but companion polities. For lack of any known terms, we call them our "governing polity" and our "functional polity".

Governing Polity

When we study Baptist polity, we usually study what we are calling our governing polity, which magnifies freedom and self-government. It rests on our firm belief in the competence of the individual and the independence of churches.

Under the governing polity, our denomination is made up of members of autonomous churches who cooperate through associations, state conventions, and the Southern Baptist Convention — all of which are also separate, self-governing bodies. Each body is composed of and governed by members of cooperating churches who attend its annual meeting. These members are elected by their churches as "messengers"; but this is an

endorsement of their ability to direct Baptist affairs, not a delegation of any authority to represent the churches. Nor are the churches bound by the decisions the messengers make.

This point is clarified by looking at its historical background. The Landmark movement of the later 1800's and early 1900's attacked the Southern Baptist Convention's authority by contradicting this point. Dr. Robert Baker, professor of church history at Southwestern Seminary, says that Landmarkers claimed that only local churches had authority and other bodies could have it only if they were made up of **delegated** representatives speaking for the churches. In 1931 (see "Eight Important Decisions"), Baptists reaffirmed that their general bodies were "mass meetings of representative Baptists composed of messengers designated by the churches, but who did not officially represent their churches nor possess any delegated authority from the churches. According to this view, the authority of the Convention stemmed from fraternal and widespread denominational consensus, not from any projection of the authority of the churches."*

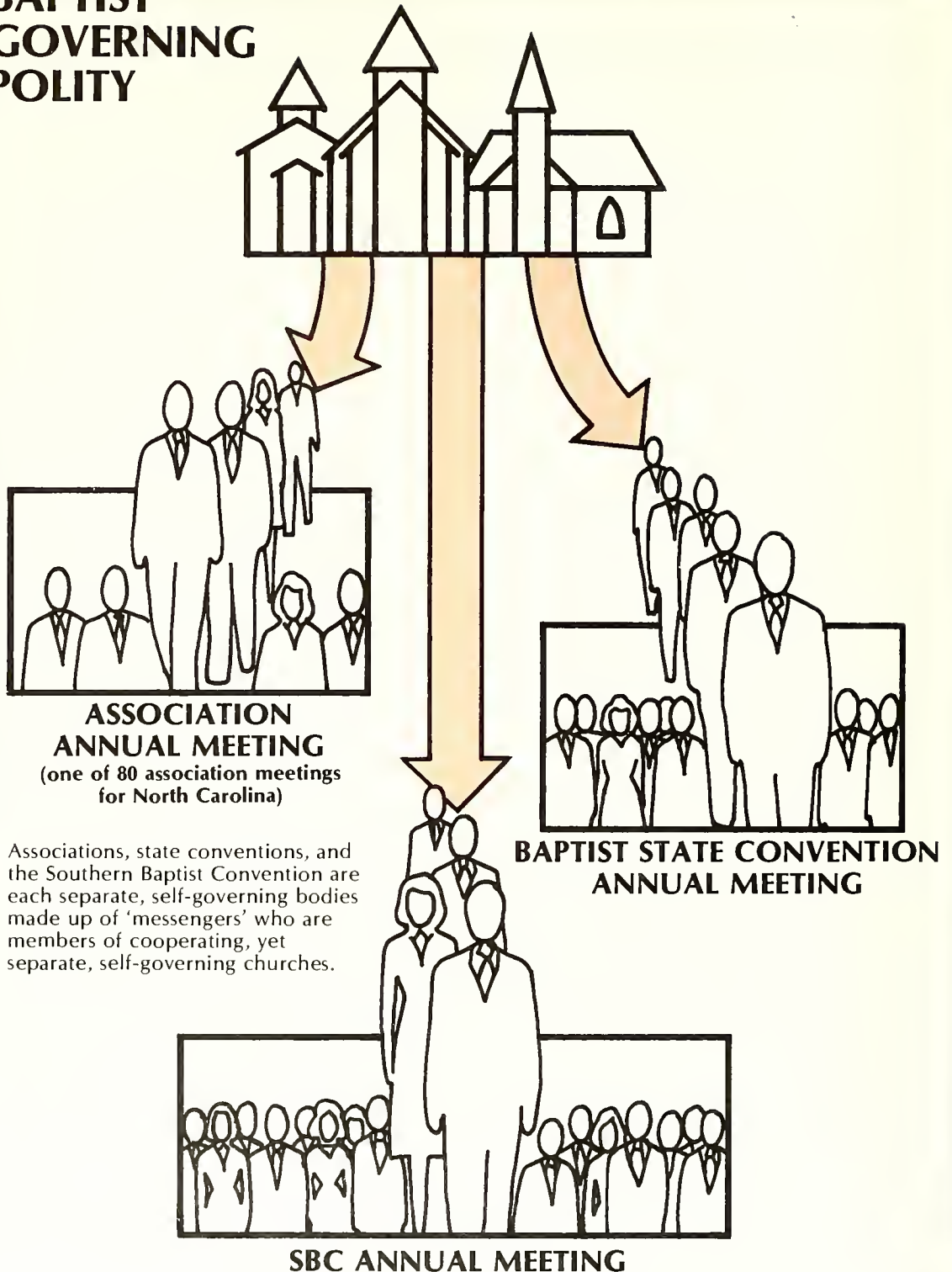
It is obvious that associations do not make up the state convention, nor state conventions the Southern Baptist Convention. If that were true, associations would elect delegates to the state convention and state conventions would elect those to the national convention. But, for most practical purposes, it would seem as if churches make up these bodies. Churches are judged to be in or out of fellowship with the body and authorize the messengers who make the decisions; the whole program of each body depends on the churches for accomplishment.

The reality of the governing polity, however, shows when a messenger votes contrary to the majority opinion in his church or when a church will not support a program its messengers approved. Messengers are not required — though usually expected — to represent their church's views; the church is not required — though encouraged — to abide by the decisions its messengers help make.

Admittedly it is complicated. A straight hierachial system would be easier to understand, but it just wouldn't fit the Baptist personality!

*Baker, op cit., page 405

BAPTIST GOVERNING POLITY



Functional Polity

Beside our governing polity fits a second one, which we are calling our functional polity. To our knowledge, this one has not been well defined, explained, studied, or discussed. Yet all well-informed Baptists are aware of it. It emphasizes cooperation. It deals with the day-by-day way we finance, plan, and carry out our programs of work.

According to our functional polity, we work within a closely interdependent system. In establishing and promoting ministries, Southern Baptist Convention leaders work with state leaders and state leaders work with associational leaders to reach the churches. Ideas, persuasion, manpower, and money flow through the denomination in all directions. Both efficiency and courtesy demand cooperation among bodies of every geographical scope. For example:

Associations sponsor meetings of church members for state workers to explain and promote programs; associational workers are relied on to see that many of these programs are carried out. In the other direction, the state convention often gives money and assistance to associational ministries. The Home Mission Board may also be involved in certain ministries. More than other SBC agencies, it deals with associations — largely supporting associational work in our pioneer areas.

State conventions both help and depend on associations, as illustrated above. The states channel churches' Cooperative Program gifts to Southern Baptist Convention work, plus helping to promote SBC programs and emphases. The Home Mission Board works especially closely with the state conventions. In fact, about half of our home missionaries are supported jointly by the states and the Home Mission Board — to the benefit of us all.

The **Southern Baptist Convention** both depends on and reinforces state conventions, as discussed. Of course, the Sunday School Board deals directly with churches as well as with the states. The Radio and Television Commission serves various Baptists groups. The Annuity Board and the state conventions cooperate through contract agreements in providing retirement funds for church and denominational workers.

(For other examples of cooperation under our functional polity, see "The Baptist Plan" section next.)

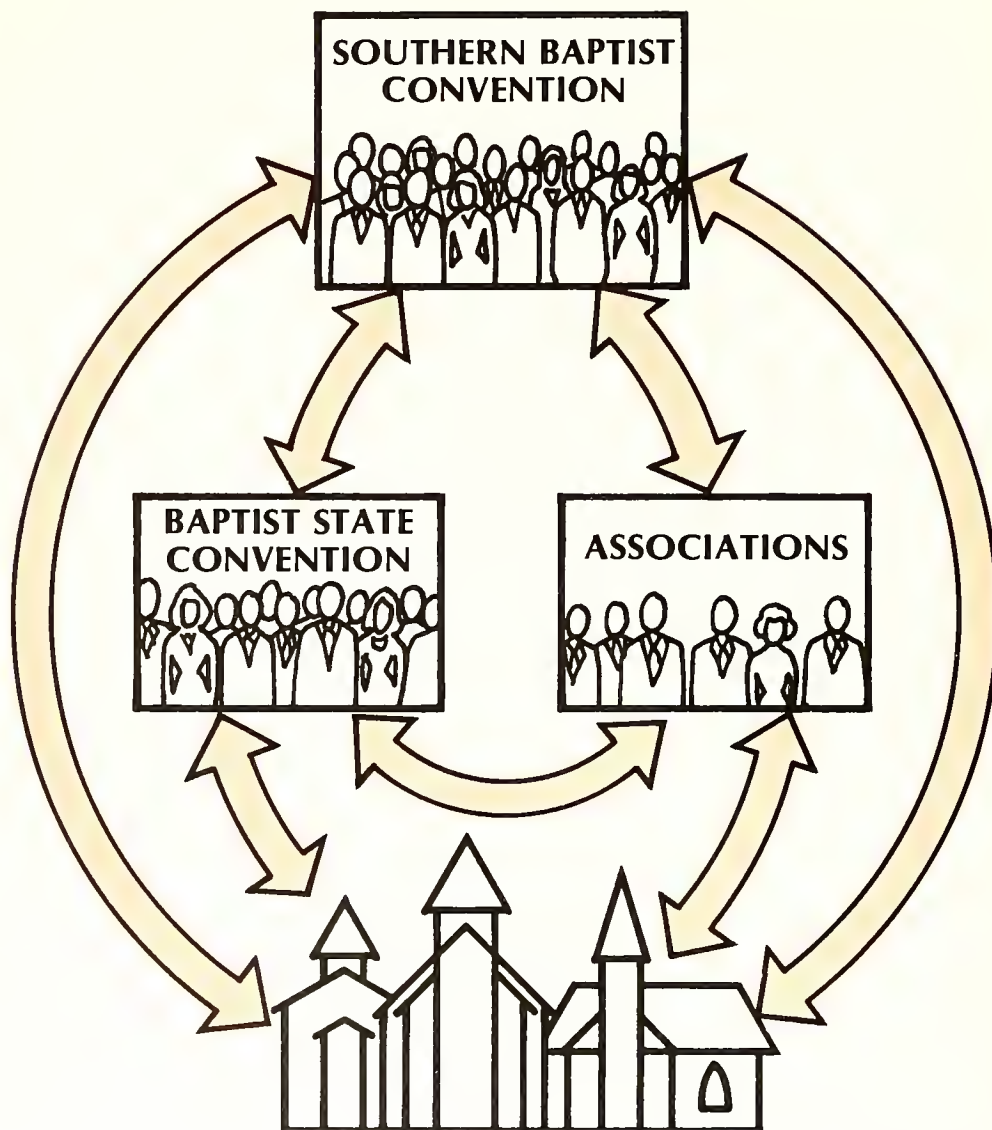
This functional polity has evolved step by step through our history as we sought to do the Lord's work better; but it seems to have been crystalized in the Cooperative Program. All Cooperative Program gifts are received by the states, where they are divided — part to the various state ministries, part to the Southern Baptist Convention for distribution among its agencies. The governing polity would logically call for separate church gifts to the state and national conventions — just as associations receive separate gifts directly from the churches. But the present system is the result of the steps that led to the inauguration of the Cooperative Program in 1925 (see "Eight Important Decisions"). In the *Review and Expositor* for Spring, 1970, Dr. Baker expresses the feeling that whatever the Southern Baptist Convention "loses in immediate sovereignty it gains in organizational cooperation."

Do Our Two Polities Conflict?

They do seem contradictory, but no more so than Baptists' desire for both independence and cooperation! The functional polity operates completely on voluntary cooperation; no rights of self-government are surrendered. Because we haven't thought of this collection of working relationships as a polity, it has been considered somewhat suspect. Yet it too, step by step, has been voted approval. In actual practice, the two polities harmonize quite well. However, remember that when a disagreement or question of authority arises, the **governing polity always prevails!**

Author Jesse Fletcher points out that our autonomy should always be balanced with submission, both to the purposes of God and to the good of each other. We may be independent of any human authority, but we must always be under Christ's authority and guidance. When a Baptist votes, he should seek to express not his own opinion but God's will as he understands it. With God's direction and with trust in each other, our complicated system does work and enable us to carry the Gospel around the world.

BAPTIST FUNCTIONAL POLITY



To complement our autonomous-style of government, we have developed closely inter-dependent working relationships. Ideas, persuasion, manpower, and money flow through the denomination in all directions—between like bodies (association to association) or bodies of different scope (state convention to association).

Trust — A Baptist Necessity

When Baptists began in England — and later in America — they were small bands of “heretics”. Trust in each other was vital for them. And it remains so today; despite our size and wealth, trust is a source of strength and security we cannot live without. Trust is the secret that allows the entire Southern Baptist denomination to exist. As we have said, Baptists are independent people who nevertheless cooperate under Christ’s leadership in order to accomplish our missionary objectives. The spiritual quality that enables us to cooperate is trust — trust in the integrity, fair judgment, good will, and Christian dedication of our fellow Baptists. The functional polity depends on this confidence in each other. Unfortunately, not all Baptists nor Baptist churches have a high degree of this quality of trust. From time to time hostility arises among us, the trust level falls, and our mission work always suffers. But we generally have the capacity for trust that enables us to engage in great denominational efforts such as Bold Missions.

The belief that God requires freedom from all human fetters to guide his people gives us an instinctive fear of governmental control in church life. This fear caused early Baptists to base their organizational patterns on the legal concept of the trust rather than that of the corporation. For corporations are established under the authority of the government, which implies some state control, and would emphasize denominational structure over the actions of individuals and churches. The trust is also founded in legal provisions of the government, but Russell Bennett, professor at Southern Baptist Seminary, says Baptists see it as “the creation of the will of the individual members and not the creation of the state.”* Today our conventions and many churches have formed “legal corporations” to accommodate laws for owning property and borrowing money. But being incorporated remains incidental to their nature and function.

People sometimes wonder how it is possible for Baptists to be so loosely organized and yet operate such a vast network of ministries. The answer is the trustee system. Although the society method and other Baptist polities are used by other groups, the fundamental principle of most

Southern Baptist organizational life is the “trustee system” — a practical expression of the quality of trust. Messengers to the annual meetings of conventions and associations elect trustees for their institutions and programs of work, saying in effect, “Take this work, own and operate it for us as we intend, and report back to us on your trusteeship.” If employed leaders are needed, the elected trustees hire them to work under their direction. (The trustee system is also discussed earlier under “Dual Leadership”).

The trustee system requires both trust from the people of the convention or association and trustworthiness from the trustees. This system is an application of the biblical concept of stewardship, which says that man is the trustee of God’s world. The trustee is responsible to the owner for his property’s management. A Baptist trustee is responsible to God and to the messengers who elected him.

Trust does not demand total agreement nor uniformity. Because we are a people of freedom, the trust principle has become the necessary ingredient in our Baptist way of working. The quality of trust allows our work to succeed beyond the ability of any individual member or congregation. If we are to make a truly bold advance in Christian missions in the next twenty years, trust is a necessity for Baptists more than ever before.

*F. Russell Bennett, Jr., *The Fellowship of Kindred Minds*, page 19.

The Baptist Plan

The Baptist plan of supporting denominational work is based on our concepts of organization — especially on the dual polity discussed in the previous section. To impel our total mission effort, the many separate Baptist bodies work in financial cooperation. Of course it is a voluntary cooperation. The Cooperative Program has been called a “rope of sand”, but it has proved to be the strong, central cord of our financial forces.

This is not to say that it is the only source of support. Associations rely on direct gifts from the churches. Some

institutions and agencies rely on several financial sources, with a few receiving no Cooperative Program funds. (Articles in the sections on the Baptist State Convention of North Carolina and the Southern Baptist Convention will list every agency's major sources of income.)

This section will examine the channels of financial support for Baptist work, some examples of financial cooperation, and the effectiveness of the Cooperative Program.

Channels of Financial Support for Baptist Work

Earned Income

Earned income from sales, fees, or interest is a more important means of support than many Baptists realize.

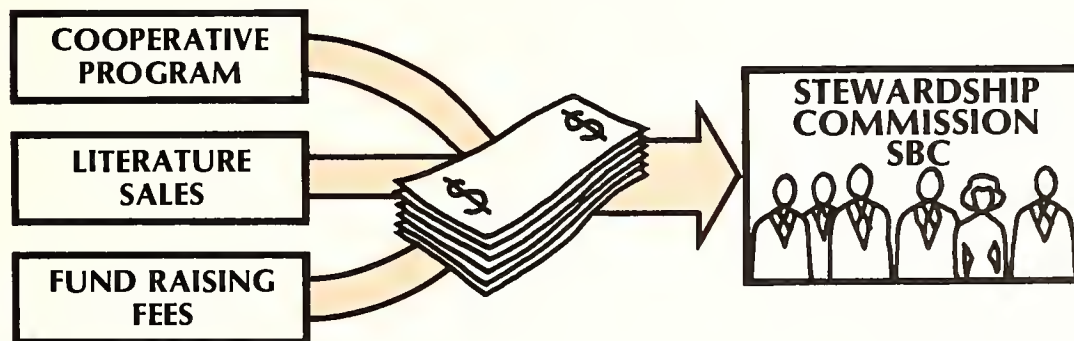
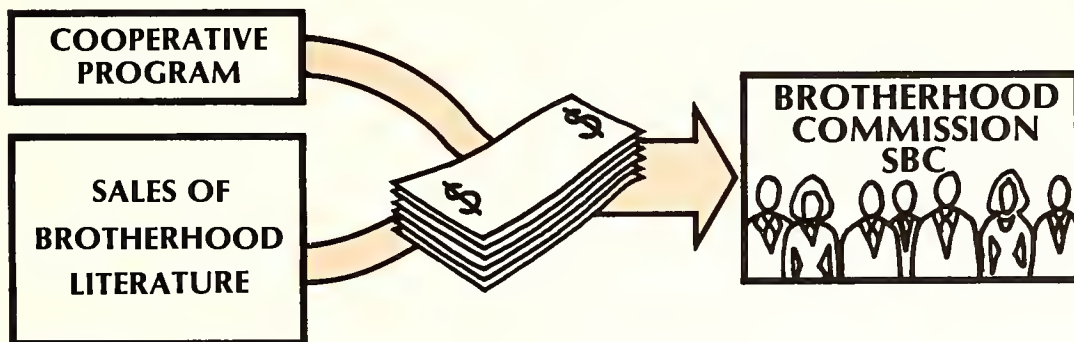
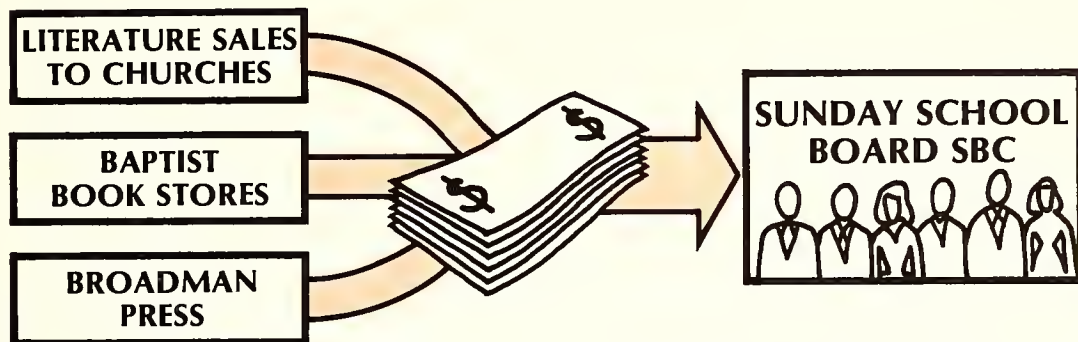
The Sunday School Board earns its total income, over \$68,500,000 in 1978, from the sale of materials. This largest Baptist agency receives **no** Cooperative Program money! In fact, it furnishes money to the Executive Committee of the Southern Baptist Convention and to state convention programs. (See the Sunday School Board article.) The Board's earnings also pay for its program services.

The national Woman's Missionary Union supports itself from materials sales; the Southern Baptist Brotherhood Commission and Stewardship Commission are partly supported this way. Fees are sometimes charged for services, such as the Stewardship Commission's fund-raising assistance program called “Together We Build”.

Baptist colleges and hospitals receive the major part of their budget income from tuition, fees, dormitory rentals, and patient charges. Institutions and some agencies also receive interest on their endowment funds, reserve funds, or short-term investments.



EARNED INCOME





Gardner-Webb College

Development Income

Development income from designated gifts, endowments, wills, and trusts is an increasingly large source of support for our institutions and ministries. Almost every Baptist cause gets individual donations from time to time which range from small cash gifts to trust funds and bequests from large estates. Most Baptists institutions actively encourage such gifts.

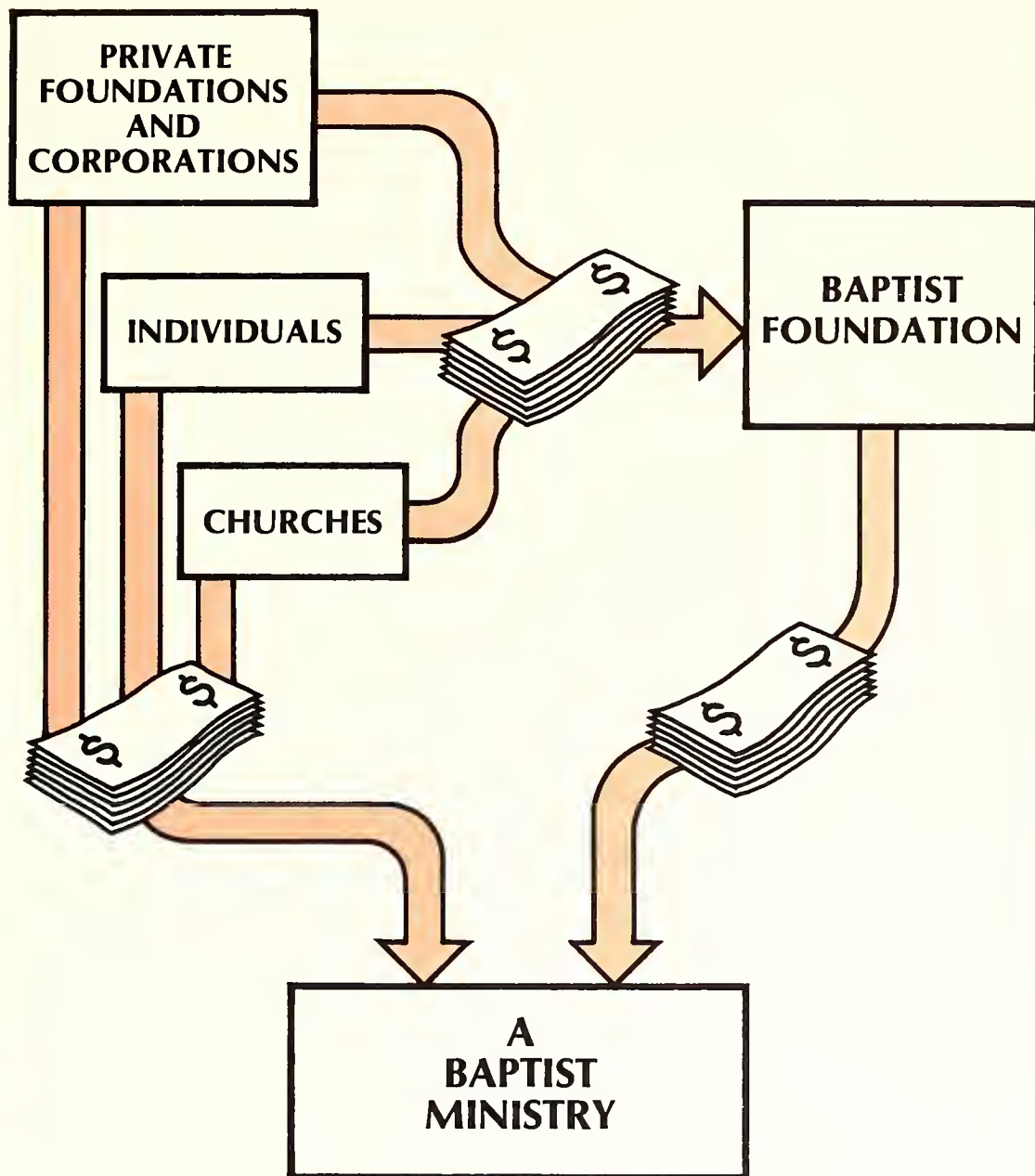
These gifts are given by individuals, private foundations and corporations, and churches. (However, convention policies do not allow most institutions to seek direct church gifts, and churches are encouraged to provide support through the Cooperative Program.) Gifts may consist of cash, property, securities, or businesses. Individuals may give these during their lifetime or at death through their wills.

Sometimes gifts are designated for a building fund, scholarships, or a similar specific use; sometimes the donor lets the institution decide on the best use. Large gifts are often invested as an endowment to produce continuing future income.

The investment of gifts may be handled by the institution or agency itself or turned over to a Baptist foundation. The North Carolina Baptist Foundation acts as a trustee for all endowments directed to Baptist institutions and mission causes through the Foundation. In 1979 earnings on the funds held by the Foundation forwarded to Baptist work was over \$143,000. In other words, development income includes both gifts made directly to an agency or institution and those given to a Baptist foundation for the benefit of an agency or institution.

DEVELOPMENT INCOME

(the flow of designated and endowment funds to Baptist ministries)



Associational Gifts

The work of a Baptist association is supported by direct gifts from its cooperating churches. Churches are encouraged to give 3% to 5% of their budgets. One of our state's Bold Mission goals is to double associational gifts by 1982.

The Special Mission Offerings

The Lottie Moon Christmas Offering for foreign missions, the Annie Armstrong Easter Offering for home missions, and the North Carolina Missions Offering are the three special mission offerings now sponsored by the Baptist State Convention of North Carolina. The Foreign and Home Mission Boards gain about half of their budgets from the two nationwide offerings. The North Carolina Missions Offering, begun in 1979, combines six special offerings previously taken for State Convention causes. The new combined offering supplements Cooperative

Program support for many areas of work and sometimes includes special causes such as the Christian Action League.

Allocations for the home and foreign mission offerings are set by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in consultation with the two mission boards. For the North Carolina Missions Offering, the budget committee of the Executive Committee formulates the budget, which is then approved by the General Board and the State Convention. These three offerings are promoted by the North Carolina Woman's Missionary Union, Baptist Men, and other state leaders.

Churches' gifts for each offering go to the general secretary-treasurer of the North Carolina Baptist Convention. The director of Business Management disburses the North Carolina Missions Offering according to the approved budget. He forwards Lottie Moon and Annie Armstrong Offering receipts to the Southern Baptist Convention treasurer, who in turn sends them to the appropriate mission board. In 1978 North Carolina Baptists gave \$6,860,100 to all special offerings.

SPECIAL MISSION OFFERINGS

INDIVIDUAL
GIFTS TO
CHURCHES

GEN'L SECRETARY-
TREASURER OF N.C.
BAPTIST STATE
CONVENTION

TREASURER OF
SOUTHERN BAPTIST
CONVENTION

HOME
MISSION
BOARD

FOREIGN
MISSION
BOARD

NORTH
CAROLINA
MISSIONS

TO MISSION
FIELD
(including N.C.)

TO MISSION
FIELD

The Cooperative Program

Most Baptist agencies depend on the Cooperative Program for part, if not all, of their support.

North Carolina churches are encouraged to give faithfully to missions each month through the Cooperative Program. Our state Bold Missions goals call upon each church to increase their percentage annually and to double their Cooperative Program gifts by 1982. In 1978 North Carolina Baptists gave \$13,355,946 through the Cooperative Program.

Church gifts are sent to the general secretary-treasurer and handled by the director of Business Management. He distributes these funds among the various state causes and forwards a portion to the SBC Cooperative Program — all according to the State Convention's adopted budget. The Southern Baptist Convention treasurer distributes the receipts from the states to the Southern Baptist ministries according to the SBC budget.

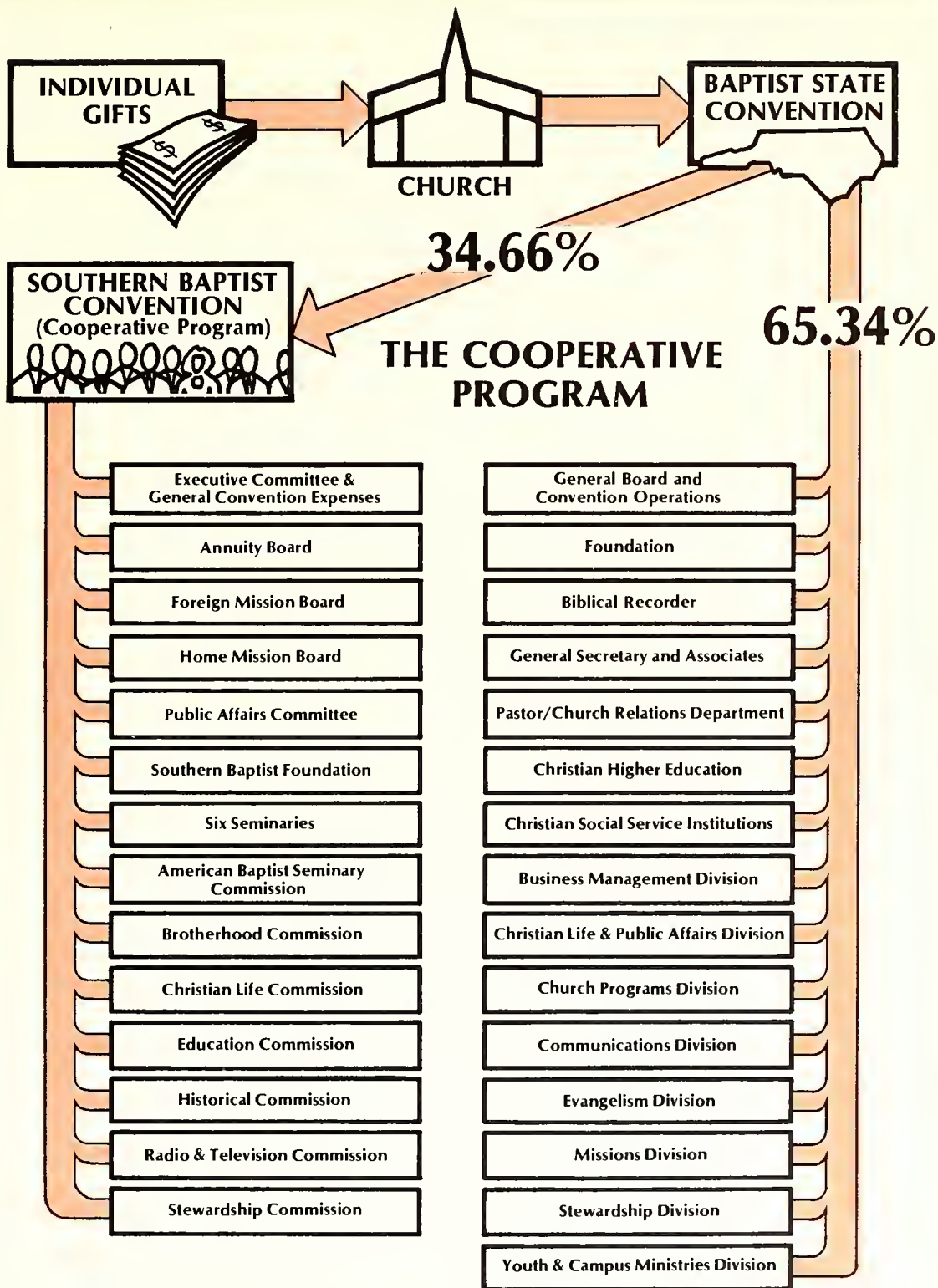


Kennedy Home, Kinston, NC

Examples of Financial Cooperation

The "functional polity" discussed in the section on Baptist concepts sets forth our very inter-related patterns of working together. Associations, state conventions, and the Southern Baptist Convention all help each other,

sharing plans, know-how, and money. For certain ministries, Baptists pool money from several sources and through several agencies. The following charts show a few examples. (see page 26-31).

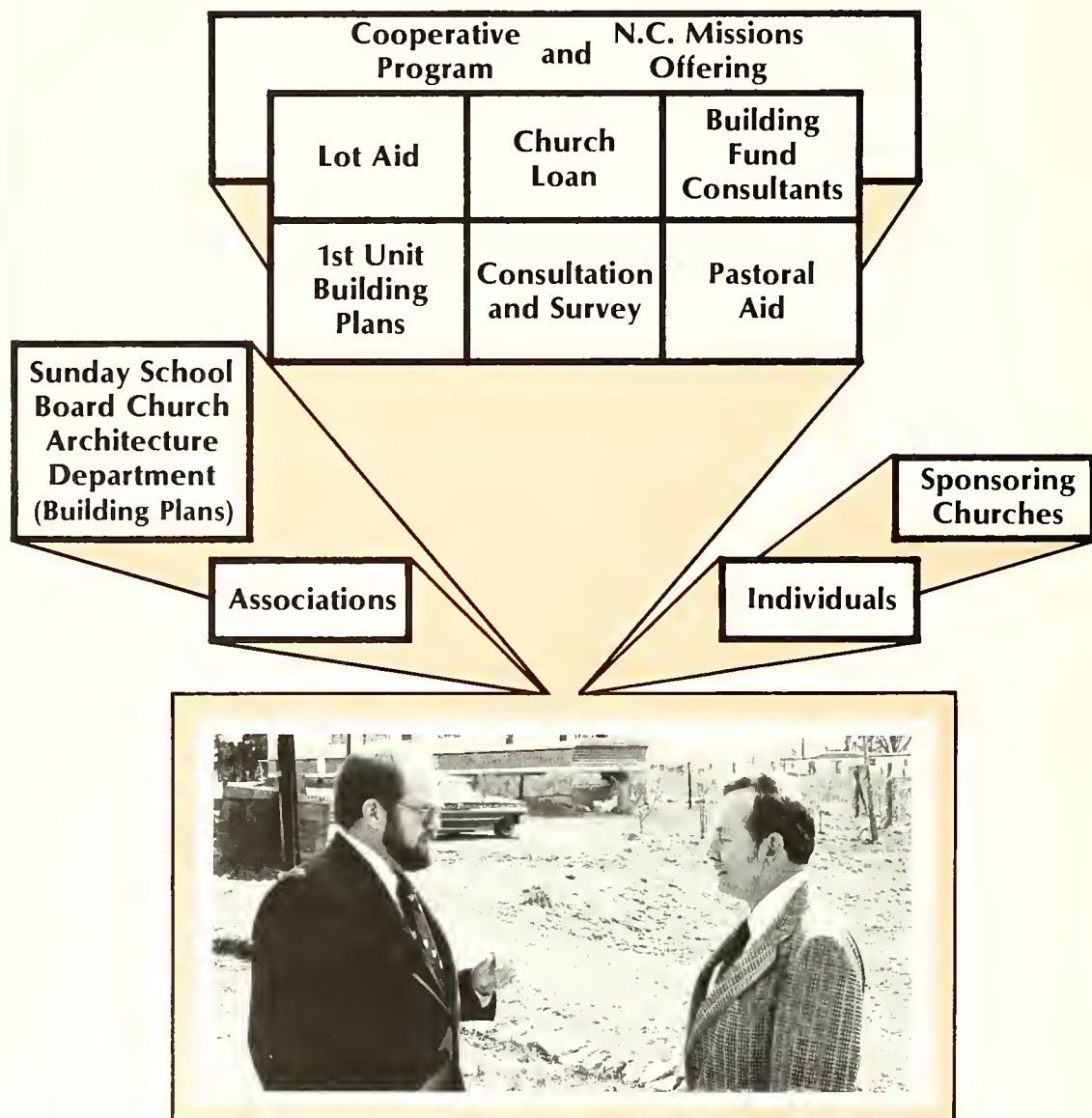


BAPTISTS WORKING TOGETHER

To Support

NEW CHURCH WORK

Sources of Support



While associations and sponsoring churches often provide major support, aid from these other sources is often essential for beginning a new church in a growing area.

BAPTISTS WORKING TOGETHER

To Support

SUMMER STUDENT MINISTRIES

Sources of Support

**NORTH CAROLINA
COOPERATIVE
PROGRAM**

**NORTH CAROLINA
MISSIONS
OFFERING**

ASSOCIATIONS

CHURCHES

**HOME MISSION
BOARD**

**BAPTIST
STUDENT UNIONS**



North Carolina Baptist youth participate in many summer programs — Youth Corps work in local churches, resort ministries, evangelistic teams, mission service in other states and overseas. Each program is supported by a different combination of financial sources.

BAPTISTS WORKING TOGETHER
To Support
CHRISTIAN SOCIAL MINISTRIES

Sources of Support



CHURCHES
Money for local
programs

**NORTH CAROLINA
MISSIONS
OFFERING**
Funds for special projects
and staff training



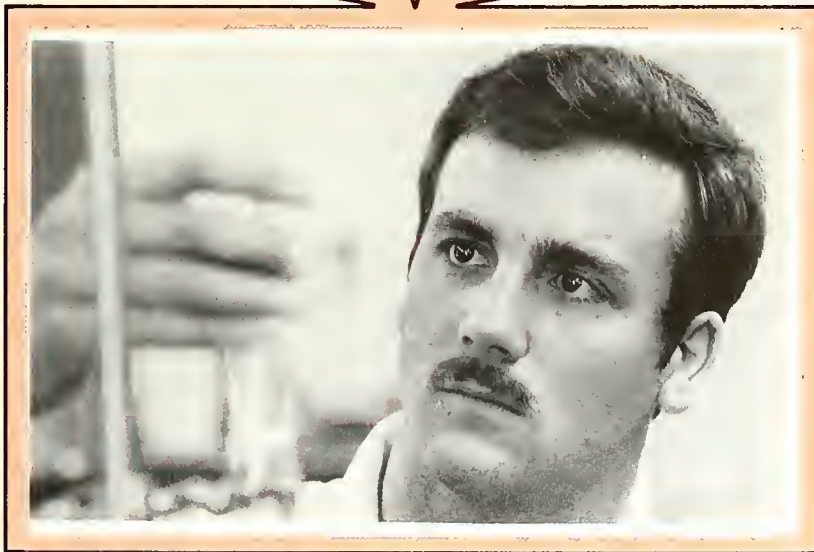
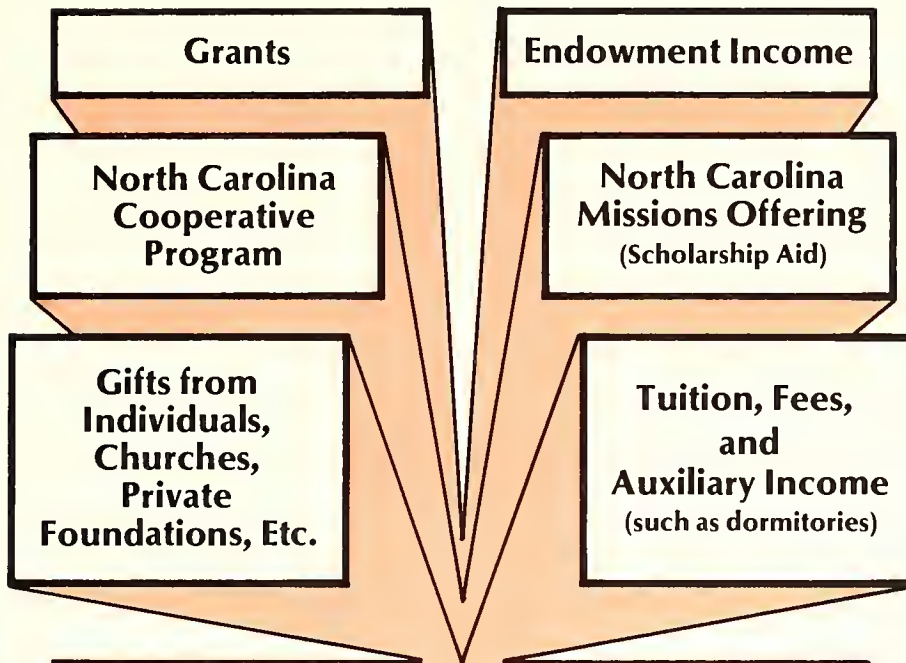
Literacy classes, work with migrant laborers, help for troubled youth and families — all this and more is Christian Social Ministries.

BAPTISTS WORKING TOGETHER

To Support A

BAPTIST COLLEGE

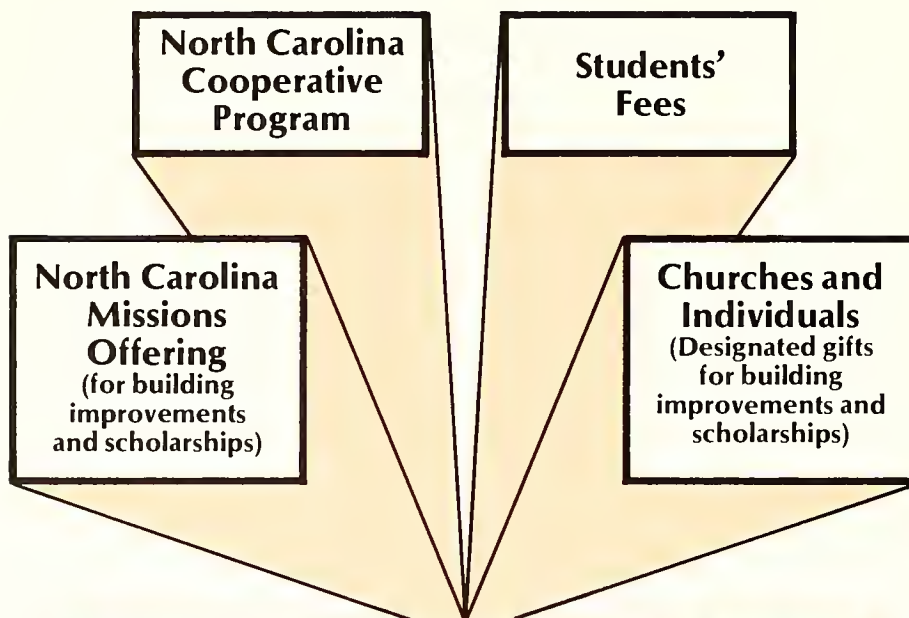
Sources of Support



Although tuition and fees are the largest source of income for our Baptist colleges, these other sources are also vital.

BAPTISTS WORKING TOGETHER
To Support
FRUITLAND BAPTIST BIBLE INSTITUTE

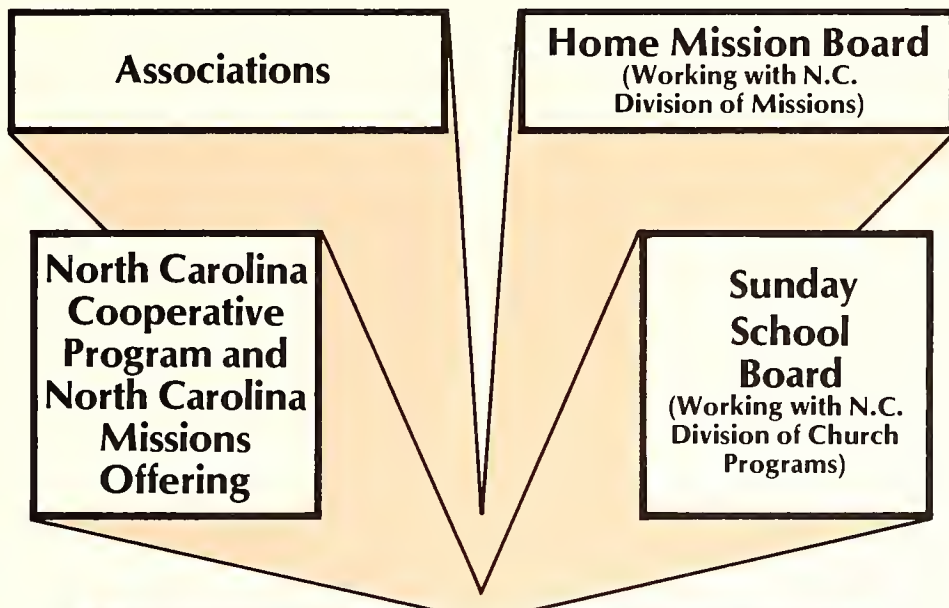
Sources of Support



Fruitland Baptist Bible Institute at Hendersonville is sponsored by the Baptist State Convention, through the Division of Missions, for the training of church workers.

BAPTISTS WORKING TOGETHER
To Support
ASSOCIATIONAL DEVELOPMENT

Sources of Support



Associations themselves, along with the State Convention, bear the major financial responsibility for training associational leaders and strengthening their work.

Effectiveness of the Cooperative Program

The Cooperative Program is a system for presenting a united appeal in behalf of the total work of the denomination and for receiving and distributing funds given to the various ministries, agencies, and institutions of the state and national conventions. It is also a budgeting system. Baptists' opinions and knowledge of the Cooperative Program vary a great deal. Questions and sometimes criticisms are raised about the Cooperative Program. We would like to discuss some of these in light of three basic considerations:

- Does the Cooperative Program properly present the needs of each ministry to the churches?
- Is it efficient in terms of the costs of presenting the needs and handling the funds?
- Has it been effective in giving stability and growth to Baptist work?

1. "The Cooperative Program is big and impersonal."

The Cooperative Program is big, but certainly not too big for the needs of the world or for the tasks God has given us! A commitment to missions shaped the Southern Baptist Convention from the start; yet history shows that progress during the first eighty years was limited by an inadequate system of support. Finally, frustration and the desire for a greater mission outreach led Baptists to adopt the Cooperative Program.

True, it takes more effort to stay informed about such a big endeavor, but a smaller one would be an indictment against Baptists, who have been blessed with great churches, people, and resources!

Many people feel more personal satisfaction in giving directly to individual causes. But we should ask ourselves a searching question: Is it more important for my giving to bring me an immediate thrill of joy or to serve the kingdom of God most effectively?

In 1925, after years of giving to every cause individually, Baptists chose cooperation as the better way. Designated giving had proved so irregular that leaders and missionaries could never plan with any assurance of support. With the Cooperative Program, Baptists chose

consistent support over occasional generosity. Subsequent growth in every phase of Baptist mission work is the greatest testimony for cooperation.

Of course, this is not to dismiss the need for a sense of personal involvement. What will make the Cooperative Program personal? Putting one's self into learning about Baptist work and the people who do it, praying for specific needs, giving with a sense of commitment, seeking to inform and involve others, leading one's church to grow in giving.

2. "Too much of our Cooperative Program money is spent on staff."

Actually, a Christian's gifts can only do two things: support people and provide them supplies and equipment for their work. The pertinent question usually is, "Are we supporting the right people doing the right work?"

Objections to staff size often refer to the General Board staff of our State Convention. Their role is sometimes thought to be just administrative. But what is "administration"? Generally speaking it is leadership, and no organization can survive without leadership. General Board staff members lead the various phases of our state missions work just as the staffs of our institutions lead their areas of work. Perhaps the only difference is that the leaders of state missions programs must necessarily encourage, train, and guide all of us who carry out this work of strengthening our churches and serving our communities.

About 16% of the North Carolina Cooperative Program goes to pay over 700 people involved in state missions work annually, most of whom are summer workers at our camps and in other mission ministries. Of about 140 full-time General Board employees, around 100 work in the Baptist Building and the rest staff our camps and Fruitland Bible Institute and serve as Baptist campus ministers.



3. "Is the Cooperative Program efficient?"

Yes! It is the most efficient and least expensive method Baptists have yet discovered for getting money from the churches to their ministries.

The efficiency of a fund-raising system is measured by the portion used (1) for administration and (2) for the raising of the money.

(1) What does it cost North Carolina Baptists to administer the Cooperative Program? First, remember that most Convention employees administer and carry out their individual areas of Cooperative Program-financed work. The only employees who administer the Cooperative Program system itself are those in the Division of Business Management, who handle and record Cooperative Program funds, and those in the office of the general secretary-treasurer, who are responsible for the entire financing, planning, and performing of the Convention's work through the General Board.

Less than 2.7% of the Cooperative Program budget goes for these employees, who, naturally, have many duties in addition to administering the Cooperative Program system.

(2) What does it cost North Carolina Baptists to raise Cooperative Program funds? It costs less than 1.4% of the budget. This percentage covers the Stewardship Division's cost of personnel, promotional programs, and materials to inform Baptists about the Cooperative Program and to encourage churches in giving. This Division also encourages other phases of stewardship.

In summary, then, it costs less than 4% of the Cooperative Program budget to raise and administer the receipts in North Carolina. An even smaller percentage is involved at the Southern Baptist Convention level since the state conventions do most of the promotion and handle the churches' Cooperative Program gifts.

How does this 4% compare with the cost of other fund-raising enterprises?

- Church Building Fund-Raising — The cost ranges from 3% to 9%, with an average of 5%.

- **Baptist Methods Before the Cooperative Program** — The average cost for fund-raising alone was 5%, but it often ran higher. A record of 53% was reported with frustration by the Home Mission Board in the 1880's.
- **"Faith Mission" Groups** — Because they are independent and report to no group, it is impossible to know the costs exactly. But partial reports indicate 9% to 15% for administration and fund-raising. (Of the funds allotted to our Foreign Mission Board 92% goes overseas; the other 8% provides educational materials for churches and recruitment, orientation, and other services for missionaries.)
- **Independent Missionaries** — There are no exact figures, but they must spend a major portion of their time and income on mailings, correspondence, and travel during furloughs to raise money.
- **Charitable Fund-Raising** — One local United Fund reported 9% costs; a Society for Crippled Children campaign listed 7% for fund-raising and 9% for management. The average fund-raising cost is 26%, according to a study of charities reported in the *Wall Street Journal* in April, 1975.

4. "Don't Baptists have a lot of invested money?"

Some Baptist agencies do have invested funds. But Baptists should be assured that Cooperative Program funds are spent only for the purposes approved by the conventions in their budgets. No mission money is diverted from its intended use. This is verified by annual audits made by independent, reputable firms; the auditors' reports are published every year in the conventions' *Annals* and distributed to the churches. In all cases great care is taken to avoid investing in businesses contrary to Christian principles.

Baptists' invested money consists of: (1) the endowment and trust funds handled by the North Carolina Baptist Foundation and other Baptist foundations, (2) the retirement and insurance funds handled by the Annuity Board of the Southern Baptist Convention, (3) reserve funds, and (4) short-term investments.

(1) The North Carolina Baptist Foundation handles over \$4,000,000. This money includes funds given by individual who specified the Baptist causes to receive the annual earnings from their gifts. The Foundation's operating expenses are paid from the Cooperative Program.

(2) The Annuity Board of the Southern Baptist Convention handles retirement and insurance funds amounting to more than \$569,000,000. This money comes from pastors and church staff workers, churches, state conventions, and Southern Baptist agencies. The money is invested so that the promised benefits can be paid to the host of participating church and denominational employees. The Board operates much like an insurance company; it is controlled by both the adopted purposes of Southern Baptists and the laws of the United States.

(3) Reserve funds are usually invested. After Baptists freed themselves of debts in the early 1940's, the Southern Baptist Convention instructed its agencies and institutions to set aside reserve funds for any emergency. The North Carolina Baptist Convention also maintains an emergency fund. It currently has about \$150,000, which is invested through the North Carolina Baptist Foundation. The General Board oversees this fund, with a goal of maintaining an amount equal to 10% of the Cooperative Program budget.

(4) Short-term investments are commonly made today by almost all businesses. If funds for a planned project must wait a few days or weeks before being spent, most Baptist agencies place them in short-term investments such as savings accounts. No programs are delayed or deprived of money approved for them. Actually, this wise practice adds a little to the money available by earning interest.

5. "Where can I find out how Cooperative Program money is spent?"

Every Baptist institution and agency gives a yearly report on its work and finances. Here are some of the sources of information on the Cooperative Program.

Convention Annuals — The Baptist State Convention of North Carolina and the Southern Baptist Convention both publish these volumes every year, sending a copy to every church.

Budget Copies — A detailed copy of North Carolina Baptist Convention Program and Budget Proposals is sent to every church each year. In addition, smaller budget folders are available from the Stewardship Division.

Educational Information — Various pamphlets are offered to help Baptists understand their Cooperative Program and the ministries supported through it.

Personal Answers — Anyone is free to write or call Convention leaders for information.

6. "How can the Cooperative Program please everyone?"

Since it is a composite of many Baptists' interests, it probably can never be exactly as any one of us would like. It presents a united appeal on behalf of the denomination's overall work, and it is only fair to keep in mind that a problem in one area of work is not necessarily the fault of this cooperative system.

If a person feels that a certain cause should have more money than it is allotted, he can give extra designated gifts to it. If a North Carolina church decides a certain cause deserves less money, it can request that this cause be excluded in the distribution of its Cooperative Program gifts. Such a restriction must be stated on every gift sent to the State Convention.*

The other option is to work to get the budget changed. To do this a Baptist needs to be well-informed, drawing upon the sources listed above. He should talk with elected and employed leaders. He may present his views at meetings of the trustees, committees, or executive groups

who approve budget recommendations. And, of course, any messenger may propose a change at the convention sessions.

But, again, remember that the key to the success of the Cooperative Program was at the beginning, and today still is, Baptists' willingness to cooperate. We must always weigh our opinions in light of the good of our whole effort for Christ's kingdom.

7. "Will the Cooperative Program help us make the giant advances we are anticipating in the coming years?"

If the stability and growth the Cooperative Program has brought us in the past half-century is any indication, the answer is definitely yes! Consider the following comparisons.

*By vote of the 1979 Convention, Wake Forest University will not be included in the Cooperative Program budget beginning in 1981. But any church may then request that 6.04% (the 1980 allocated percentage) of its Cooperative Program gift be sent to Wake Forest University. Such a request must be stated on each gift.

THE BAPTIST PLAN

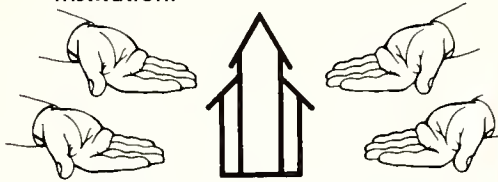
BEFORE

I. SBC Growth	(1925)
1. Churches	26,437*
2. Membership	3,649,330
3. Foreign Missionaries	500
4. Countries served by missionaries	12
5. Total church income	\$39,627,000
6. Cooperative Program gifts	\$4,128,188

*(Some records show 24,341)

II. The Effect on Churches

Churches were frustrated by separate appeals from every Baptist agency and institution.



In their own local programs, churches reflected the same lack of organized purpose seen in conventions. Fair distribution of funds was difficult.

III. The Effect on Agencies

The cost of raising money was the major expense item of each agency. The larger ones had corps of field representatives to go from church to church appealing for support. It was an improvement when state workers were paid 5% to raise funds for both state and SBC causes.

The head of an agency or institution was primarily a fund-raiser, spending 50% to 90% of his time seeking enough for his work to survive.

Planning was limited because of irregular, uncertain support.



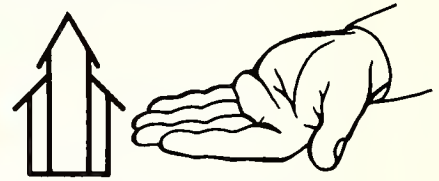
Growth was not only limited but often disproportionate and spasmodic.



AFTER

	(1978)
_____	35,404
_____	13,196,979
_____	2,912
_____	94
_____	\$1,869,701,706
_____	\$ 164,886,284

Churches now receive one appeal from the Convention in behalf of all agencies and institutions.



Like the conventions, churches began to adopt the concept of unified budgeting which helped assure a fair distribution of funds.

Agencies and institutions now rely on the Convention staff to do what hundreds of field representatives were required to do. All funds received can be used for the work of the agency. The Convention pays the cost of raising the money — about 2% in North Carolina.

Leaders are able to give full time to directing their assigned ministries. This has been a major factor in growth.

Consistent, and growing, support makes long-range planning possible.



Growth is harmonious, proportionate, and steady.



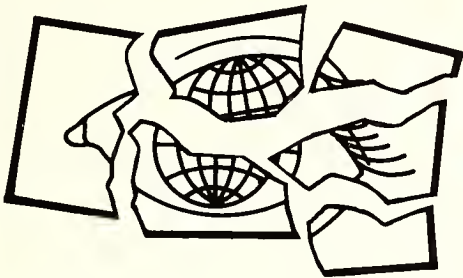
THE BAPTIST PLAN (cont.)

Before

IV. The Effect on State and SBC Conventions

Each convention was made up of many parts—boards, institutions, etc.—each working alone.

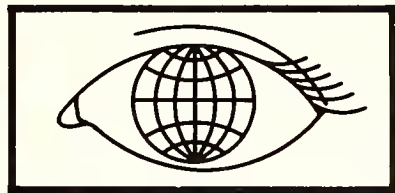
The denomination's missionary vision was fragmented.



After

Each convention became a uniting force that produced a consciousness of denominational purpose and allowed cooperative appeals, planning, and work.

Baptists now have a unified, global vision of our missionary effort.



Baptists Working Together — Through the Churches

There are 35,400 churches that are counted part of Southern Baptists. They now exist, in varying numbers, in all fifty states — with over 3460 in North Carolina. The memberships of these churches range from a handful to thousands. Their buildings, styles of worship, and problems vary with the economic and social backgrounds of their members. Their settings vary from downtown to open country. North Carolina is remarkable for its number of vital, growing, rural churches. The attitudes and even doctrinal position of Southern Baptist churches vary to a sometimes uncomfortable extent.

This collection of New Testament fellowships, all separate, self-governing bodies, is the Southern Baptist denomination. These local churches are the basic units of all Baptist work.

As explained in the first section of this book, churches as such do not make up Baptist associations nor conventions. But all the messengers who do constitute associations and conventions come upon the approval of their churches. And it would be meaningless for these messengers to adopt plans of work without churches to support them financially and, in most cases, to actually carry them out.

When the Southern Baptist Convention and most state conventions began, they were considered vehicles through which the churches could jointly do mission, educational, and benevolent work too large for churches to do individually. They primarily channeled support outward from the churches. But during the late 1800's, a second role of denominational organizations emerged — a channeling of help back to the churches. Beginning with the promotion of Sunday Schools, conventions and their agencies spread new ideas, encouraged churches to improve their methods, trained Baptists to undertake types of activities they had never done before. This has led to the departments of Church Training, Music, Stewardship, and to the workshops, clinics, and conferences we have today. The Home Mission Board and our North Carolina Baptist Convention Missions Division are stressing their roles as "enablers and equippers" of the churches, increasing the mission ministries done through the churches themselves rather than through institutions.

This loop of channeling support both outward from and back to our churches again shows that the local church is the basic, primary entity in Baptist life. In the final analysis, whatever Southern Baptists do, they do it through their churches. Whatever Southern Baptists are, it is the product of all these separate yet cooperating congregations.



Baptists Working Together — Through the Association

The Association's Nature and Purpose

The association is the oldest and probably the most respected Baptist body beyond the local congregation. Associations have played an essential role in Baptist history. The first associations began in England before the middle of the 1600's; during the 1700's, American Baptists organized associations in Pennsylvania, Rhode Island, Virginia, North and South Carolina. For a century they were the only "general Baptist bodies" in America — and thus the only tie uniting widely scattered churches.

But, despite such a long and important history, no universal definition of the association can be given.

One associational superintendent described it as "a Baptist body which no one can define; that everyone uses; that few attend; that many seek to control; and that is growing rapidly in stature, in importance, and in confusion!"*

Leaders attending a 1963 conference on associational missions at Gulfshore Baptist Assembly in Mississippi said, "A Baptist association is a self-determining spiritual body of messengers from churches which are in voluntary basic agreement as to faith and practice, providing a program of assistance that aids cooperating churches desiring to reach their full potential of spiritual growth and service in keeping with the commission of Christ."

Lloyd Corder, former director of the Home Mission Board's Division of Associational Missions, sees it as "a fellowship of churches on mission in their setting".

But even these and other thoughtful definitions raise some points to consider.

1. Who Makes Up The Association?

According to the "governing polity" mentioned earlier in this book, the association is made up of messengers — church members elected to attend the association's annual meeting and vote on the necessary matters. Messengers, while being chosen by the churches, do not

officially represent them. This concept means that churches themselves do not control the association nor does the association claim authority over the churches.

However, a number of Baptists view the association as a "continuing inter-church organization" — a body which is made up of churches. And these differences in concept seem to have run throughout Baptist history.

F. Russell Bennett, Jr., professor at Southern Baptist Seminary, is one who emphasizes that the living reality of the association is in the relationship of its member churches. He feels that the association's significance lies in being the "place where the churches speak to each other". It meets the Christian need for inter-dependence and expresses the churches' diversity in the midst of unity. Local Baptist congregations may be quite different; but the association usually encompasses all of them, giving them at least an occasional opportunity to meet. Says Bennett, "As members of the local church watch over each other in brotherly love, so the churches in an associational relationship do the same."

Those who emphasize this aspect of the nature of the association believe that just as the fellowship of a church is essential to the individual's Christian life, so a fellowship among sister churches is essential to the church's life. And whether expressed or not, apparently Baptist churches have always felt this need; for wherever three or four congregations have been established, they were soon "associating" with each other!

Under the working relationships of our "functional polity", churches **are** part of the association in its programs. Through it the churches cooperate in numerous ministries; from it they receive numerous services. Often the association is a coordinator or a partner with one or more churches in establishing new churches, sponsoring weekday activities and other ministries.

Who makes up the association? Perhaps it can be said that messengers make up its annual meeting but churches make up the on-going, living association.

*Home Missions, March-April, 1974, page 4.

2. What Is The Association's Purpose?

"From the very beginning of associational life in England in the 1600's, fellowship played an indispensable role," says J. W. Ousley. "Baptists were scattered; numerically they were weak, and little struggling congregations were naturally attracted toward each other in a mutual fellowship. . . Baptists were haunted and hunted, and in unity they found strength. Associational relatedness would not only provide fellowship cementing them in a more enduring relationship, but a deeper understanding of doctrine would also give them strength to face an unfriendly environment."

Associations played a key role in shaping Baptist doctrine and practice through the sermons preached at annual meetings, through circular letters, and through replies to churches' specific questions. "In the United States," says Ousley, "the Philadelphia Association included among their purposes the promotion of an informed membership. . . To protect churches from unworthy and undesirable ministers, the Philadelphia Association claimed the right to examine and certify ministers who were unknown in the general area. . . Though the Philadelphia Association affirmed it had no control over the churches, she felt an obligation to maintain peace among the churches. This was done not through force, but through moral suasion."*

In days when few Baptist papers existed, associations helped keep Baptists informed on issues of concern, including religious liberty. It was the associations that collected "grievances", wrote petitions, and mobilized the support behind such men as Isaac Backus and John Leland.

Many of the ministries now carried on by state conventions — hospitals, children's homes, schools — were begun by associations. Education, especially of pastors, was a long-term concern of associations. And, of course, missions was a major purpose of even the earliest associations such as Sandy Creek in North Carolina. They

sponsored Bible distribution and sent preachers into frontier regions as well as among Indians and Negroes. As new communities continually sprang up, they helped establish new churches.

But what purposes should have priority today? Associational leaders at the National Convocation on the Southern Baptist Association in 1974 reaffirmed that the association's proper realm still includes "evangelism, missions, fellowship, doctrinal soundness, helping churches and providing a channel for training and information".

According to E. C. Watson, author of *The Baptist Association*, the roles of church developer and mission strategist are now major ones for the association. Generally, most mission work in a given area — local, state, or Home Missions Board work — is coordinated through the association. Since some associations have more churches and larger budgets than our newest state conventions, they are a strong mission force on their own. In 1972 the Southern Baptist Inter-Agency Council said, "The association as a mission agent is large enough to be strong and small enough to be personal." Yet an association ought not to think of itself as a "little convention" nor try to duplicate the state convention's functions. By working in complementary roles, associations and the state convention increase the effectiveness and decrease the cost of Baptists' mission program.

Furthermore, Russell Bennett believes that the association and the convention have a different basis even though they both sponsor multiple causes. He feels the association's basis is doctrine — a basis of belief instead of function. A convention asks its participants, "Do you agree with and support what we are doing?"; whereas an association asks, "Do you believe what we believe?" Bennett thinks the association is the appropriate place for dealing with our doctrinal differences.

What is the association's purpose? Perhaps it is to be a "fellowship on mission".

*J. W. Ousley, "The Association", *Baptists Working Together*, page 82.

Some Associational Statistics

- Number of associations — 1200 in the nation; 80 in North Carolina.
- Largest association in North Carolina — Buncombe, with 93 churches and 38,535 members.
- Smallest association in North Carolina — Cherokee, with 9 churches and 1066 members.
- Most North Carolina associations have between 30 and 50 churches.
- Income of North Carolina associations ranges from \$200 to \$150,000.

3. Whom Does The Association Serve?

Should an association work only to meet the local needs that its people see? Or should it be a part of the denominational team, channeling state and Southern Baptist programs to the churches and encouraging denominational support?

"Though the general purpose of associations remained the same, in the late 1800's and early 1900's there was a definite shift in associational emphases. Instead of being thought of as doctrinal fellowships, associations came to be looked upon as promotional agencies. Their chief purpose and justification for existence was functional. By 1900 associations had ceased expressing concern for the internal life of the associated churches and were looking upon themselves as ministers of denominational outreach. . . Though the emphasis upon the association as an instrumentality of conventions is still predominant, there is slowly emerging again the concept of the association as an instrument of local churches."^{*}

In recent years, the growing emphasis on associational development has provided momentum for the association to be an increasingly effective force in Baptist life, greatly assisting churches through mission planning and other means. Charles McMillan, director of missions for the Raleigh Association, says, "In North Carolina I think there is a strong sense of ownership of the association by member churches. This may explain the continued good participation at annual meetings of the associations."

The *Encyclopedia of Southern Baptists* points out that "the association provides a means of communication between local churches and the denomination as a whole. It is through the association that the churches report on the progress of their work to the denomination, giving Southern Baptists their only reliable basis of denominational statistics. The association also serves to inform the churches of the needs and plans of the whole

denomination."^{*} Throughout this book, the association's essential role in North Carolina and across the nation is illustrated.

The summary statement of the 1974 National Convocation on the Association reaffirmed the "historic pattern of cooperation among associations, state conventions, and the Southern Baptist Convention". Indeed, if associations refused to serve as links between the denomination and the churches, another organizational system would have to be built or the denomination as we now know it would crumble.

Of course this is not to say that an association should not be a strong body on its own. Russell Bennett warns against using the association as nothing but a funnel, against letting it be merely a part of the denominational "bureaucracy". He urges all leaders to regard associations as partners in Baptist work.

Whom does the association serve? Certainly it should serve its people by creating its own plans and ministries to meet local needs. It also should give people opportunities to become informed about, concerned for, and active in denominational work. In both aspects of service, it can seek the help of state and SBC leaders.

J. W. Ousley states the ideal: "The association serves the conventions; it serves the local churches. But it is subservient to neither."

^{*}*Encyclopedia of Southern Baptists, "Associational Missions" by H. S. Sauls, Volume I, page 89.*

^{*}*Ibid.*, page 84.

Organization and Work

Just as associations vary in the way they define themselves, they also vary in their organization and programs of work. Several North Carolina associations are developing new organizational patterns.

But, generally speaking, when messengers gather for the annual associational meeting, they elect several officers: moderator, vice-moderator, clerk, treasurer. They elect officers of the associational program organizations: Sunday School, Church Training, Woman's Missionary Union, Brotherhood, Church Music. And they elect standing committees such as evangelism, missions, stewardship, resolutions, nominating.

In many associations, these officers and committee chairmen plus a number of church representatives form an executive committee which is responsible for the association's work between annual meetings. Most associations now have an employed director of missions, who works with the executive committee on the overall program of the association. (The employed leaders of associations have been called by various titles, but "director of missions" is now preferred.) Some larger associations have additional employed staff members.

It is impossible to outline a typical associational program of work, but some of the common activities are:

- pastors' fellowship meetings
- training sessions for church workers
- missions conferences and promotional meetings for denominational emphases
- helping to begin new churches
- Baptist centers for community activities
- ministries such as juvenile rehabilitation, deaf work, migrant missions.

These and many other associational ministries grow out of the essential nature and purpose of the association as expressed in these general objectives:

- Christian fellowship
- Unity of faith and practice
- Churches' commitment to missions
- Church assistance
- Two-way communication between the churches and denomination
- Cooperative activities
- Governing the life and work of the association under the leadership of Christ.*

The North Carolina Directors of Missions Conference

Since 1946 the employed leaders of North Carolina associations have met regularly to share their common concerns. Each summer they meet for several days of fellowship, discussion, and self-improvement study. Another brief session is held at the beginning of each annual state convention. Directors of missions now also

meet with the State Convention staff after some General Board meetings to do joint planning. The Conference elects a president, three vice-presidents, and other officers; the three vice-presidents represent and provide contact with the eastern, Piedmont, and western areas of the state.

*Association Administration Bulletin, "Fundamentals of Association Administration" by J.C. Bradley, Home Mission Board, June 1978.

Financial Facts

Each association receives direct gifts from its affiliated churches, who are asked to give at least 3% to 5% of their budget income. Our state's Bold Mission goals call upon every church to double their associational gifts by 1982.

Some associations receive financial assistance for their basic programs from the State Convention. Some special projects in many associations are also jointly planned and financed by the association and the State Convention. (Often the Home Mission Board also participates through support for state programs.)

Historical Sketch

- 1642** — The first associations began in England, organized for "counsel and correspondence".
- 1707** — The Philadelphia Association, the first in America, was formed with "messengers authorized by their respective churches to meditate and execute designs of public good".
- 1742** — The Philadelphia Association adopted the London Confession of Faith with some modifications, which then became a guide for American Baptists' beliefs.
- 1751** — Charleston Association was organized, including a wide area of the South.
- 1758** — Sandy Creek Association, the third in the country, was formed in North Carolina. Most of its member churches were daughters of the famous Sandy Creek Church, begun three years earlier.
- 1765** — The Kehukee Association, another of the earliest in the nation, began.
- 1770** — The Sandy Creek Association, which had included churches in South Carolina and Virginia as well as North Carolina, divided into three associations roughly along state lines. (Several early associations lapped over into neighboring states.)
- 1790** — The Yadkin Association was formed. Today there are 16 associations in the original area of the Yadkin Association. This was a common pattern — as churches multiplied, associations divided.
- 1794** — The Neuse and Flat River Associations were organized.
- 1799** — The Mountain Association began. It became a leader of the anti-mission group in the western part of the state during the 1830's.
- 1803** — Martin Ross introduced a resolution supporting missions in the Kehukee Association. (The modern missionary movement begun by William Carey was still quite young.) The reaction showed that anti-mission feelings were developing here.
- 1805** — Raleigh and Cape Fear Associations began, followed the next year by the Chowan Association.
- 1811** — A Meeting of General Correspondence was held. This meeting, which had been proposed by Martin Ross and the Chowan Association, was one of several early organizations that helped to pave the way toward a state convention.
- 1814** — Prompted by the organization of the Triennial Convention in Philadelphia, the North Carolina Baptist Society for Foreign Missions was initiated. Luther Rice visited the state to promote missions; reportedly he attended a meeting of King's Mountain Association in 1816.
- 1827** — Kehukee Association declared itself anti-missionary. Debates over missions, temperance, and other issues troubled and even divided a number of associations during the next fifty years.
- 1830** — The Baptist State Convention of North Carolina was formed. At the time, there were 14 associations and 15,000 Baptists in the state.
- 1845** — The Southern Baptist Convention and the Western North Carolina Convention, an auxiliary to the State Convention, were established.
- 1846** — The Raleigh Association appointed a committee to raise funds for sending their "son", Matthew T. Yates, as a Southern Baptist missionary to China. Like other associations, they also contributed to other causes periodically and supported a missionary to work among their own churches.
- 1895** — Union Association sponsored the opening of the school that is now Wingate College. Associations were instrumental in establishing most North Carolina Baptist institutions.
- 1899** — Most churches and associations that had cooperated with the Western Convention returned their affiliation to the State Convention. With improved means of transportation, the need for a separate entity had diminished.
- 1946** — G. W. Bullard became the State Convention's first director of associational missions, assigned to work with all the associations and coordinate the Convention's financial aid for each associational missionary's salary. About half the associations then had an employed missionary (now called "director").
- The first meeting of the North Carolina Directors of Missions Conference was held at Fruitland Baptist Bible Institute.

Baptists Working Together — Through the Baptist State Convention of North Carolina

Introduction and Overview

As North Carolina Baptists celebrate the 150th anniversary of their state convention, few are aware of the rich heritage which has led to this day. Baptists today are a composite of brave believers, many of whom came to the Carolinas in search of religious freedom.

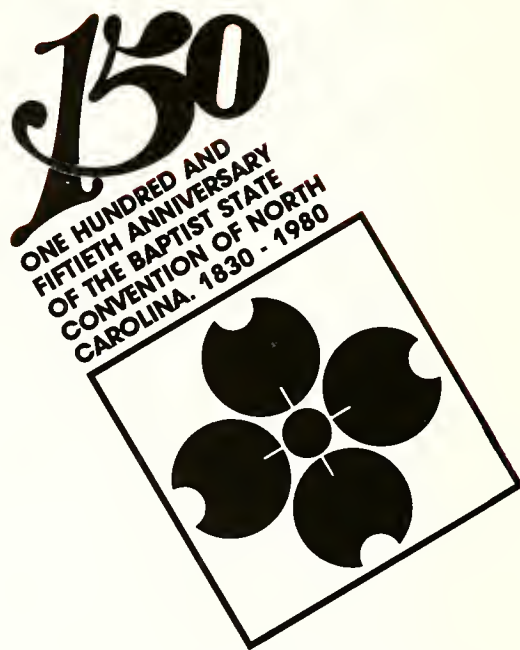
There were great differences in early Baptist interpretation of God's Word. In order for us to understand the miracle of Baptist unity in the midst of diversity, we must see something of the differences that originally divided us.

Early Baptists were roughly separated into three groups. **General Baptists**, the earliest to arrive in the colonies, were Arminian in belief. That is, they believed that Christ died for all men. They were evangelistic in nature and stressed immersion. In time, however, they fell error to the belief that the act of baptism guaranteed regeneration.

By 1750, a goodly number of General Baptists had been won over to the beliefs of the **Particular Baptists**, who were Calvinistic. Particular Baptists preached that Christ died for the elect — a special and particular people. They believed in a regenerated church membership and exercised strict discipline. Their concepts of orderly worship and a well-trained ministry were in sharp contrast to the lax and often disorganized pattern of General Baptists.

About the same time that Particular Baptists were influencing believers in the state, a third group, the **Separate Baptists**, came to North Carolina. A product of the Great Awakening, a revival that broke over New England in 1736, Separate Baptists had elements of both Arminian and Calvinistic beliefs. They were often criticized for their highly emotional preaching and the confusion of their meetings; yet in many ways, they strongly resembled the Southern Baptists of North Carolina today.

Separate Baptists stressed the new birth, believer's baptism, free justification, and the autonomy of the local church. They asserted that the Bible alone was the proper guide in matters of faith and conduct. They were also called "New Lights" because they insisted that one could be inspired and enlightened directly by the Holy Spirit. It is from these Separate Baptists, who evolved and changed as they dealt with the forces of the society in which they lived, that today's Baptists have come.



No two of us are exactly alike — nor can we ever be. But we are united by the one great conviction that because Christ has given us new life through faith in Him, we are compelled to share, to love, to witness.

The following outline gives some highlights in the struggle and development of Baptist beliefs and how the Baptist State Convention of North Carolina came to be.

Historical Highlights

- 1663-89** — Persecution of "Dissenters" (Baptists, Quakers, Moravians, Presbyterians) in England and in other colonies led the Lords Proprietor to attract colonists to the Carolinas with the promise of religious freedom. Population in the Albemarle Sound area grew from 1000 to more than 30,000 by the end of the Proprietary Period in 1729.
- 1704** — The Church of England sent John Blair as a missionary. Baptists and Quakers, refusing to be taxed by a church they had left, withheld support. Blair returned to England to escape starvation.
- 1720** — Paul Palmer, first known Baptist preacher in the state, settled in Perquimans. An evangelist and founder of churches, Palmer was so effective that Governor Everhard wrote the Bishop of London that he was "powerless to withstand the great tide of religious enthusiasm which is sweeping over the Province."
- 1727** — General Baptists, led by Palmer, organized the first churches — Chowan in 1727 and Shiloh in 1729. Shiloh remains — the oldest active Baptist church in the state. From it sprang six other churches and nine ministers.
- 1741** — Baptists in New Bern petitioned the court for permission to build a house of worship. Influenced by leaders from the Church of England, the court had them whipped and required them to give bonds as assurance of good behavior.
- 1750-1760** — During this decade, most General Baptists became Particular Baptists, stifling any growing interest in missions.
- 1753** — Baptists from New Jersey began the earliest congregation known to have gathered in central North Carolina at the "Jersey Settlement" near Salisbury.
- 1755** — Separate Baptists, under the leadership of Shubal Stearns and Daniel Marshall, organized Sandy Creek Church in Randolph County. Within 17 years, 42 new churches had grown from this church — also 125 ministers. Historians have called Sandy Creek the "mother" of Southern Baptist churches.
- 1758** — Shubal Stearns formed the Sandy Creek Association, comprised of churches from North and South Carolina, Tennessee, and Virginia. This was the third association formed in America.
- 1765** — Particular Baptists formed the Kehukee Association at Kehukee Church in Halifax County.
- 1790** — Yadkin Baptist Association was formed, the first west of the Yadkin River, third in the state.
- 1800** — Interest in supporting missions began to grow, influenced by the Separate Baptists. Many Baptists west of the Piedmont, however, remained firmly against missions.
- 1803** — In the face of growing opposition, Martin Ross pressed for "attention to mission obligations", followed two years later by the organization of the first missionary society in North Carolina — the Baptist Philanthropic Missionary Society.
- 1809** — A proposal was made for a North Carolina General Meeting of Correspondence, which was instituted in 1811.
- 1814** — The North Carolina Baptist Society for Foreign Missions was organized, with the addition of Domestic Missions in 1819.
- 1826** — Martin Ross called for the formation of a state convention. He was named chairman of a committee to put his proposal into effect, but died before the task was complete.
- 1827** — The Kehukee Association took a decided stand against "missions, Sunday Schools, and other institutions of the day". This was the beginning of Primitive Baptists.
- 1830** — The Baptist State Convention, under the strong leadership of Thomas Meredith, was organized at Greenville — an outgrowth of the North Carolina Benevolent Society. Only eighteen people, eight ministers and ten laymen, were present to sign the Constitution which called for the education of men called to ministry, the employment of missionaries to serve within the boundaries of the state, and cooperation with the Triennial Convention — later to become the American (Northern) Baptist Convention and now known as the American Baptist Churches in the United States. When the Baptist State Convention was organized, there were 14 associations and about 15,000 church members.



Thomas Meredith



Samuel Wait



B.W. Spillman

1832 — The majority of churches in the Country Line Association became anti-missionary. Three churches, under the leadership of Stephen Pleasant, withdrew and formed Beulah Baptist Association. However, the anti-mission faction, largely in the western counties, posed a real threat to the newly-formed Convention.

1834 — Wake Forest Institute, headed by Samuel Wait, opened with 25 students.

— The State Convention appointed three messengers to attend the next session of the Triennial Convention meeting in Richmond.

— The *Baptist Interpreter*, established the year before by Thomas Meredith, was changed to the *Biblical Recorder*.

1835 — The Convention approved the statement that the "... fanatical proceedings touching the subject of abolition (of slavery) were uncalled for and intrusive."

1841 — The sum of \$400 was voted for support of the Triennial Convention following a report that the Northern brethren did not want to make ownership of slaves a test of Christian fellowship.

1843 — Of 31 associations in the state at this time, 10 were designated anti-missionary.

1845 — Roads west of the Yadkin River were extremely poor. All existing railways ran north-south. The resulting lack of communication between the Convention and the western churches led to the formation of a Western Convention to be an auxiliary to the State Convention. Despite strong anti-mission feelings, the western body was formed primarily as a temperance force.

— Present Chowan College was begun.

— This same year, North Carolina Baptists sent two delegates to the formation of the Southern Baptist Convention. A third delegate had been elected but did not appear.

1857 — The Western Convention had ceased sending messengers to the Convention and had become independent in action although no official action had been taken.

— French Broad Institute — to become Mars Hill College — held its first commencement.

1861 — North Carolina seceded from the Union to become the ninth Confederate state.

1862-1865 — A total of \$74,610.43 was contributed to supply Bibles and tracts for Confederate soldiers. This cause dominated most of Baptist outreach during these years. This amount was more than was given to all Convention causes from 1861-1875.

1865 — Minutes of the annual session pointed out Baptist responsibility to the spiritual welfare of black people newly released from servitude.

1867 — The Convention urged black Baptists to form separate churches and associations. Within five years, they had 282 churches and 27,560 members.

1876 — Black Baptists were encouraged to appoint one of their own members to superintend their work. By 1878, the Convention received fraternal greetings from the black body.

1885 — Baptist Children's Home was established.

1886 — The Women's Central Committee of Missions, later to become the Woman's Missionary Union, was formed.

1887 — Buies Creek Academy — now Campbell University — was established.

1891 — Baptist Female University — later Meredith College — was incorporated. It opened for students in 1899.

1895 — Wingate School — later Wingate College — was authorized by Union Association.

1899 — Most churches in the Western Convention had begun to transfer affiliation back to the State Convention.

1905 — Boiling Springs High School — later Gardner-Webb College — was chartered.

1918 — A special campaign to raise \$1,000,000 for college development was launched.

1919 — The Baptist Foundation was organized to manage funds given to establish a Baptist hospital.

— Messengers launched a second campaign to raise \$6,000,000 to aid in the expansion of all institutions and agencies in the state. This was in conjunction with the Southern Baptist Convention's 75-Million Campaign.

1922 — Baptist Hospital was chartered; it opened in 1923 in Winston-Salem.

Purpose of the Convention

It is important that we understand the purpose of the Convention and the self-imposed limits which are stated in the Constitution:

"The object of this Convention shall be to promote missions, evangelism, education, social services, the distribution of the Bible and sound religious literature, and to cooperate with the work of the Southern Baptist Convention.

"While independent and sovereign in its own sphere, the Convention does not claim, and never will attempt, to exercise any authority over any other Baptist body, whether church, auxiliary organization, association or convention."

1926 — The Constitution was rewritten increasing the responsibilities of the corresponding secretary. Previously he had worked primarily with the Board of Missions. Now designated general secretary, he was given administrative supervision of all Convention activities. The Missions and Education Boards were merged into the General Board and given control of all Convention work. An Executive Committee was formed, composed of the president of the General Board, chairmen of the committees on missions, education, benevolences and training, and the chairmen of trustees for the Convention and the Foundation.

— A drive to raise \$1,500,000 was undertaken to pay the debts that the Convention and its institutions had accumulated in anticipation of receipts from the two campaigns mentioned earlier. This campaign was to be completed by the Convention's centennial in 1930.

1931 — The depression had taken its toll. The Centennial

Campaign had failed; debts still exceeded \$1,000,000. Income was dropping each year. Most of the State Convention's share of the Cooperative Program was going for debts.

1932 — Secretary Maddry resigned from Convention leadership, soon to become head of the Foreign Mission Board. M.A. Huggins was elected general secretary; by a separate vote he was also elected treasurer. This merger of the two offices has continued. — Representatives of financial agencies to whom the Convention owed money met with Convention leaders to work out a plan for debt retirement.

1944 — The last cancelled notes, totalling \$825,000, were burned at the annual session.

1950 — Baptist Homes for the Aging was established, the newest of North Carolina agencies.

1955 — The Baptist Building in Raleigh was completed, uniting all General Board programs and the *Biblical Recorder* offices under one roof.

Organization

When we speak of the Baptist State Convention of North Carolina, we may mean either of two things:

(1) the meeting each November of elected messengers from many cooperating churches to evaluate the program and determine future action to accomplish the goals set by this body; and to elect its officers, committees, General Board, and trustees.

(2) the on-going body of work that is carried out by the institutions, agencies, and the General Board staff of the Convention. This work involves 3460 churches with approximately 1,100,000 members and 80 associations.

Let us briefly consider the make-up of that annual meeting as well as the officers, committees, and institution trustees elected each year. The next article will deal with the General Board and serve to introduce the many areas of work under its charge.

Basis of Representation

To understand the organization of the North Carolina Convention, we must understand the basis of representation.

Each cooperating church, regardless of size, is entitled to two messengers to the annual session. For each hundred members (or major fraction thereof) beyond the first one hundred, an additional messenger is allowed. No church may have more than ten.

A cooperating church is one which supports any object of the Convention and is sympathetic to its purpose and work.

The Convention membership is also comprised of elected Convention officers, members of the General Board, the editor of the *Biblical Recorder*, and the president of Woman's Missionary Union.



GOLD DISCIPLES ON MISSION



1978 Baptist State Convention

1980 State Convention Officers -
(L to R) Henderson Belk, second vice-president;
Cecil Sherman, president; Frank Campbell,
first vice-president



Convention Officers and Their Duties

Messengers to the annual session elect a president, two vice-presidents, two recording secretaries, and three trustees of Convention property (distinct from trustees of institutions). The president appoints a parliamentarian to serve during his term. The president and vice-presidents may not be elected for more than two consecutive terms. Terms of president, vice-presidents, and trustees begin at the conclusion of the session in which they are elected and continue one full year.

Trustees may succeed themselves if so elected and may continue in office until a successor has been elected.

The president presides at the annual convention following his election. He and the vice-presidents serve as ex-officio voting members of the General Board and its Executive Committee. The president and vice-presidents appoint a 9-member Committee on Enrollment and a 15-member Committee on Committees. The president also serves as a non-voting member of all other Convention committees.

The recording secretary is responsible for recording and preserving Convention proceedings. He is aided by the assistant recording secretary, who will succeed him in case of illness or death. These officers may serve for as long as they are re-elected.

The parliamentarian is responsible for assisting and advising the presiding officer of the Convention in all matters involving parliamentary procedure. He is appointed by the president and serves during the president's term.

Trustees of Convention property hold title to all Convention property other than institutions, require and make bonds on the part of the Convention treasurer, make full reports to the annual session, and are entrusted with the safety and use of the Convention seal. Trustees execute obligations only as empowered and directed by the Convention. They elect their own chairman and secretary.

When a vacancy occurs in the office of general secretary-treasurer, the General Board nominates a person to the Convention for election. Additional

nominations are received from the floor. The person receiving the majority of votes cast is declared elected and serves, if willing, until retirement.

A final word should be said concerning employment of staff members who carry out the day-by-day work of the Convention. The appropriate sub-committee of the General Board, the general secretary-treasurer, and division director, after evaluating the person under consideration, will make recommendation to the Executive Committee of the General Board. Office personnel are usually recommended by department and division heads after consultation with the general secretary-treasurer.

Organized to Encourage Participation

The work of the North Carolina Convention is organized to allow participation by a wide spectrum of her people. There are more than 800 Baptists serving on committees and councils or as trustees or members of task forces each year. A planned system of rotation is built into each organization to insure that every unit will be made up of both experienced members and new-comers who can bring a fresh approach to that area of work.

There are slight differences in the make-up and function of committees and trustee boards which will be explained in the following sections.

Convention Committees

There are two committees appointed by the president and two vice-presidents. There are six elected committees in charge of arranging for the annual convention. And, there are four elected committees responsible for on-going ministries.



Those appointed by the president and vice-presidents in advance of the Convention are:

1. Committee on Enrollment: nine members who provide messenger and visitor cards prior to the first session. This committee also serves as a committee on credentials and reports on messenger registration as called upon by the president.
2. Committee on Committees: nine members who nominate for election the committees listed below, observing the following guidelines — (1) at least 25% of members nominated to all committees should come from churches under 400 resident members; (2) no one can serve on more than one committee at the same time; (3) no church can have more than six members serving at the same time on committees; (4) care is given to insure balance between clergy/laity, male/female, and geographical areas.

Those nominated and elected to arrange for the meeting of the annual convention are:

1. Committee on Resolutions: fifteen members (ten to be elected by the Convention to serve the following year, the other five to be named from the General Board by the Executive Committee with two of the five serving on the Executive Committee). All resolutions presented to the Convention are referred to the Resolutions Committee for study and re-presentation to the Convention for vote.
2. Committee on Place and Preacher: nine members who are responsible for recommending the preacher for the next annual session and a place of meeting at least two years in advance.
3. Committee on Convention Program: nine members (three to rotate off yearly) who are responsible for the program of the annual meeting of the year after their election and for preliminary planning for the year following that.
4. Committee on Local Arrangements: nine members who work with auditorium management, the various Convention committees, and General Board personnel to obtain equipment and supplies necessary for the Convention sessions.

5. Memorials Committee: five members who prepare a report memorializing ministers and lay leaders of the Convention who have died during the current year and recommend, from among them, those to whom the Convention Annual may be dedicated.
6. Publicity Committee: six members who plan for proper news coverage of all sessions of the annual convention, formulate and release news items growing out of these sessions, and promote good relations between the denomination and the news media.

Those nominated and elected to arrange for on-going ministries are:

1. Committee on Nominations: fifteen members (five rotate off yearly) who obtain names and biographical information of nominees to serve on the various boards, agencies and institutions of the Convention. At least 25% of these to be elected must come from churches under 400 resident members, with no church having more than six members serving at any one time. The committee also nominates twelve members-at-large for the Council on Christian Life and Public Affairs. Input from institutional heads and directors of missions and from individual Baptists is encouraged, with attention given to churchmanship, educational background and experience, geographic location, profession, and lay/clergy balance.
2. Committee on Cooperation with General Baptists: six members; and serving ex-officio with this committee are the general secretary-treasurer, Convention president, director of the Department of Cooperative Ministries and Seminary Extension, and a college student. Together with a comparable committee from the General Baptist Convention, they form a Joint Committee to study and recommend areas of cooperative work, activities, and projects which will strengthen fellowship between the two bodies.
3. Historical Committee: twelve members (four rotate off yearly) who seek to preserve Baptist history through accumulating minutes and records of all Baptist bodies, churches and institutions. This committee works closely with the Baptist Historical Collection at Wake Forest University and the Historical Commission of the Southern Baptist Convention.

4. Committee on Trustee Orientation: nine members (three to rotate off yearly) who are responsible for planning an annual orientation program and for preparing an instruction manual to assist trustees and directors of Convention institutions and agencies in carrying out their assigned tasks.

Special committees may be established to serve areas not covered by existing committees upon a recommendation of the Resolutions Committee to the Convention. Members of such special committees also are presented by the Committee on Committees for election.

Trustees of Convention Institutions and Agencies

Trustees are elected by the Convention in annual session upon recommendation of the Nominating Committee or from the floor. Individuals, trustees and administrators of the institutions are invited, through the *Biblical Recorder*, to submit recommendations to the Nominating Committee accompanied by biographical data.

Special emphasis is given to:

- Stability of effective leadership
- Demonstrated, active churchmanship
- Assuring a membership that represents a cross-section of churches of various sizes and types, a variety of professional and educational backgrounds, geographical areas, age groups, and both laypersons and ministers.

Names to be presented by the Nominating Committee for election as trustees are published in the *Biblical Recorder* each year prior to the annual convention.

Care is taken to inform the prospective trustee that he or she is being selected **by** the Convention to **serve** the Convention. A program of orientation is given to help him understand the responsibilities of trusteeship and the needs and purposes of the institution he is to serve. Trustees must be North Carolina residents and members of churches cooperating with the Convention. A trustee can serve only one institution or agency during any given time. No more than three members of any one board

can be members of the same church at any given time, and no church may have more than a total of six members serving on all boards at any given time.*

Trustees for the colleges, hospital, children's home, homes for the aging, and *Biblical Recorder* serve four years, with one-fourth rotating off annually. Trustees of the Baptist Foundation serve five years. At least one year must elapse before any trustee may be re-elected. This rotation system allows a large number of our people to serve the denomination while maintaining a nucleus of experienced individuals on each board. There are presently 366 trustees serving North Carolina Baptists on the various boards.

Specific tasks will vary among trustees according to the needs and purposes of each organization; however, certain responsibilities are common to all.

- Trustees are responsible to the Convention to operate its institutions in accordance with Baptist principles.
- Trustees are to employ leaders such as president, director, etc. who are responsible to the trustees, who in turn are responsible to the Convention.
- Trustees hold title to and manage property of the various institutions and agencies.
- Other duties include determining policies for the institution served, employing and directing the work of administration, and seeking financial support in keeping with Convention policy.

*Trustees of Wake Forest University now have a different and unique covenant relationship with the Convention. By vote of the 1979 Convention, all recommendations for new trustees will now come from the Board of Trustees itself to the Nominating Committee. The 36-member Board must be composed of 24 members from North Carolina Baptist churches plus 12 members who may be members of any evangelical Christian denomination in or outside of North Carolina. Recommendations to the Nominating Committee may be selected or rejected, in whole or in part. The Wake Forest trustees may submit other names to replace any rejected until all names are acceptable to the Nominating Committee. These are then presented to the Convention which may elect or reject, in whole or in part. In case of rejection, the trustees must again submit new names to the Nominating Committee which in turn presents those acceptable ones to the Convention for election or rejection.

Baptist State Convention:
Elected messengers from participating churches (meets annually)

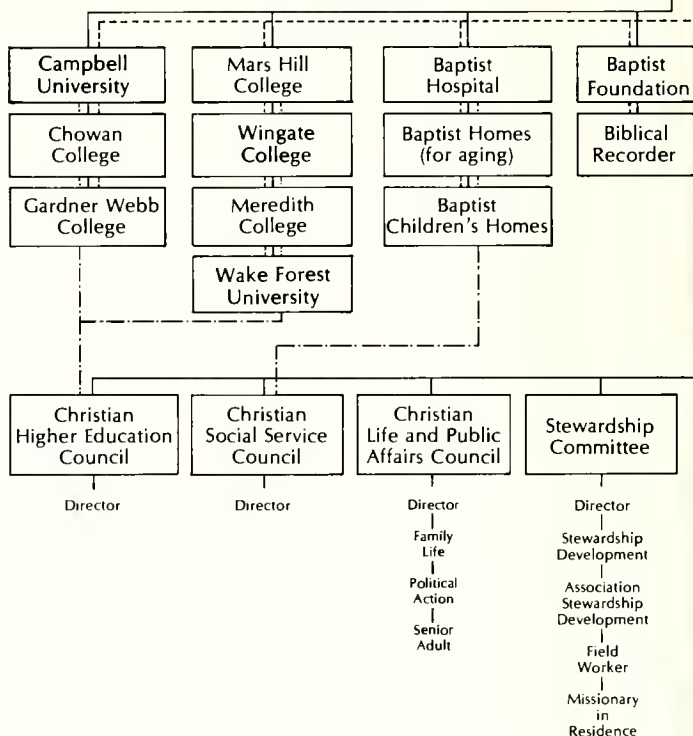
The General Board:
Members from each of the 80 district associations who "serve as the Convention between sessions." (meets three times per year)

Management:
The Convention employs the "entrusting concept" by committing responsibility into the hands of committees and boards.

Employees
Employed staff works under the supervision of the trustees

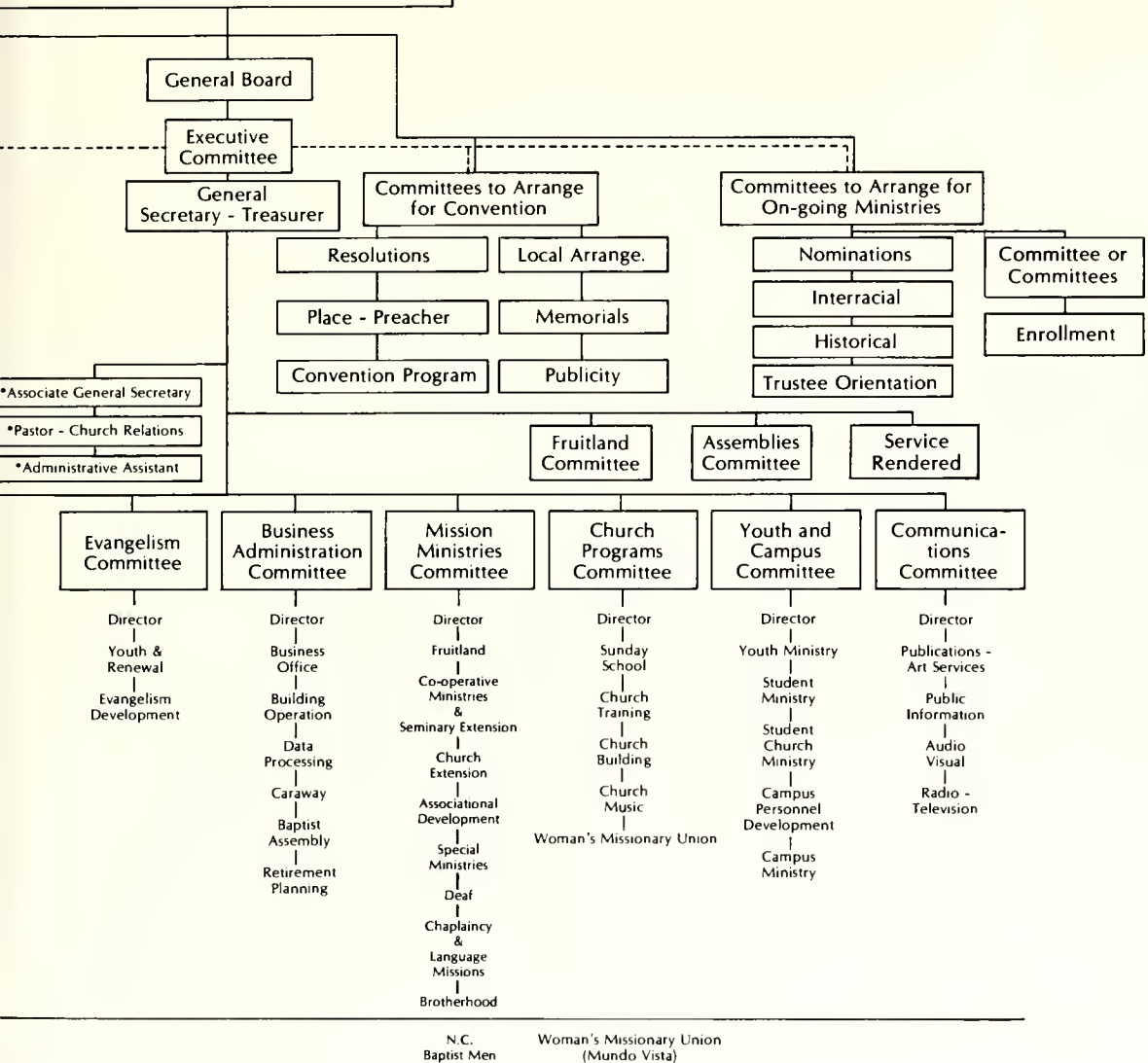
*Associate General Secretary-Treasurer, Director of Pastor-Church Relations, and Administrative Assistant to the General Secretary-Treasurer are employed by the General Board

Auxiliary to Convention:
North Carolina Woman's Missionary Union works voluntarily with the Convention



— Direct lines of responsibility and accountability
- - - Constitution specified working responsibilities
- . - Working relationships with two-way responsibilities

Baptist State Convention Of North Carolina



Financial Facts

The Cooperative Program is the principal source of support for the work of the North Carolina Convention. Another important factor, however, is the money given through the annual North Carolina Missions Offering.

The North Carolina Missions Offering, initiated in 1979, provides funds in addition to Cooperative Program support for state mission ministries of the General Board as well as the institutional ministries of Baptist Hospital, homes for the aging, children's homes programs, and the colleges.

Prior to the 1977 Convention action which combined these elements, North Carolina Baptists were asked to support six separate offerings, now encompassed in the one. The Annie Armstrong Offering for Home Missions and the Lottie Moon Offering for Foreign Missions remain unchanged. In the articles to follow which deal with the various divisions and agencies of the Convention, other sources of income will be set forth.

Formulating the Budgets

The Budget and Finance Committee is a 6-member subcommittee of the Executive Committee. Its task is to study, formulate and recommend Cooperative Program and North Carolina Missions Offering budgets to the full Executive Committee.

Each year, no later than May, heads of the institutions and agencies and of the divisions and departments of the General Board meet with the Budget and Finance Committee to determine program proposals and budget needs.

Final budget recommendations come from the full Executive Committee to the General Board and ultimately to the annual convention for approval.

The 1980 North Carolina Cooperative Program Budget

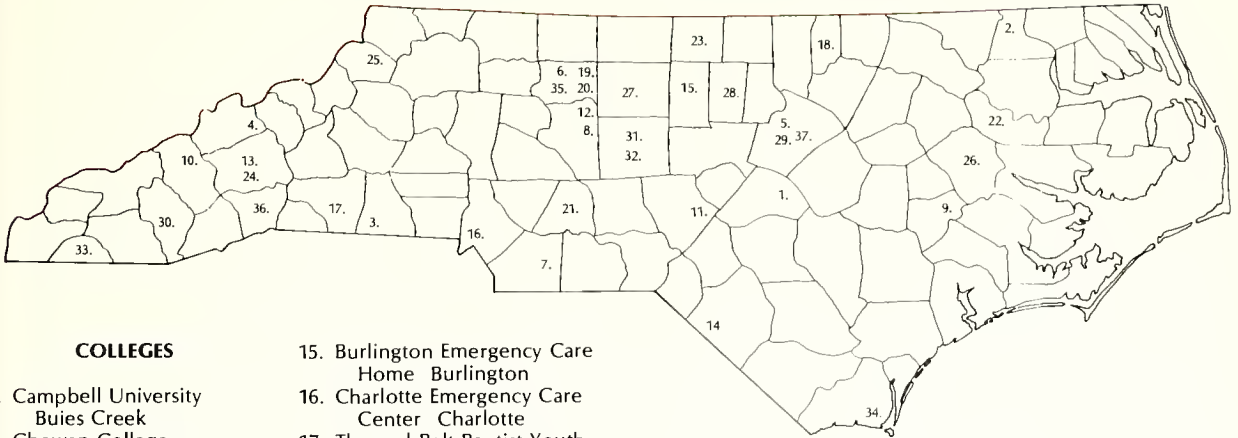
Southern Baptist Convention	\$ 6,065,500 (34.66%)
Christian Higher Education	
Campbell University	599,238
Chowan College	503,499
Gardner-Webb College	562,683
Mars Hill College	562,683
Meredith College	562,683
Wake Forest University*	1,057,479
Wingate College	503,499
Council Operations	75,736
Social Service Institutions	
Hospital	470,750
Children's Homes	1,050,000
Homes for the Aging	224,000
General Board and	
Convention General	
Division of Church Programs	740,008
Division of Missions	1,140,052
Division of Evangelism	141,273
Division of Christian Life	
and Public Affairs	173,113
Division of Stewardship	198,621
Division of Communications	231,806
Division of Youth and	
Campus Ministry	613,087
Division of Business Management	338,285
General Secretary and Associates	143,976
Pastor/Church Relations	
Department	41,929
Convention and General	
Board Operations	1,500,100
(costs of the annual session,	
meetings of the General Board	
and committees, etc.)	
Total —	\$17,500,000

*By vote of the 1979 State Convention, Wake Forest University will not be included in the Cooperative Program budget beginning in 1981. But any church may then request that 6.04% (the 1980 allocated percentage) of its Cooperative Program gift be sent to Wake Forest University. Such a request must be stated on each gift.

The 1980 North Carolina Missions Offering Allocations

State Missions Ministries*	\$ 621,000	(27%)
North Carolina Baptist Men	69,000	(3%)
Children's Homes	690,000	(30%)
Baptist Hospital	345,000	(15%)
Homes for the Aging	345,000	(15%)
Christian Education		
Scholarships	115,000	(5%)
Heck-Jones (for WMU)	115,000	(5%)
Goal —	\$2,300,000	

Major Facilities of Baptist State Convention of North Carolina



COLLEGES

1. Campbell University Buies Creek
2. Chowan College Murfreesboro
3. Gardner-Webb College Boiling Springs
4. Mars Hill College Mars Hill
5. Meredith College Raleigh
6. Wake Forest University Winston-Salem
7. Wingate College Wingate

CHILDREN'S HOMES

8. Mills Home Thomasville
9. Kennedy Home Kinston
10. Broyhill Home Clyde
11. Cameron Home Cameron
12. Wall Home Wallburg
13. Maternity Home Asheville
14. Odum Home Pembroke

15. Burlington Emergency Care Home Burlington
16. Charlotte Emergency Care Center Charlotte
17. Thermal Belt Baptist Youth Shelter Forest City
18. Henderson Emergency Care Home Henderson

HOMES FOR AGING

19. Hayes Home Winston-Salem
20. Resthaven Winston-Salem
21. Albemarle Home Albemarle
22. Hamilton Home Hamilton
23. Yanceyville Home Yanceyville
24. Western Carolina Home Asheville

BAPTIST STUDENT CENTERS

25. Appalachian State University Boone
26. East Carolina University Greenville
27. UNC-Greensboro Greensboro
28. UNC-Chapel Hill Chapel Hill
29. North Carolina State University Raleigh
30. Western Carolina University Cullowhee

CAMPS AND ASSEMBLY

31. Camp Caraway & Conference Center Asheville
32. Camp Mundo Vista Asheville

33. Camp Truett Hayesville
34. North Carolina Baptist Assembly (Caswell) Southport

HOSPITAL

35. North Carolina Baptist Hospital Winston-Salem

BIBLE INSTITUTE

36. Fruitland Baptist Bible Institute Hendersonville

STATE MISSIONS (GENERAL BOARD), BIBLICAL RECORDER, & BAPTIST FOUNDATION

37. Baptist Building Raleigh

*This portion of the 1980 offering will provide funds for 36 projects in three parts. Once enough funds for all the projects in Part I are received, funds for Part II and then Part III will be distributed. Allocations in the State Missions section of the offering will vary from year to year.

The General Board

Purpose and Relationships

The on-going work of the State Convention between sessions is undertaken by the General Board, which meets three times a year. The Board has supervision of all

agencies and institutions of the Convention; however, it does not have the power to contravene any action of the Convention nor to launch a new institution.

Organization

The Board is composed of one member from each of the 80 associations, one additional member for each association with more than 20,000 members, and another additional member from any association with more than 40,000 members. Also serving are ten members-at-large, one from each region of the state.

Members are elected in annual session of the Convention from a slate of names presented by the Nominating Committee. Additional nominations are accepted from the floor. Board members serve four years with approximately one-fourth rotating off each year. Any vacancy occurring between annual sessions may be filled upon recommendation of the Nominating Committee to the General Board. Those elected to fill such a vacancy will serve the remainder of the calendar year, until a new member elected by the Convention can take office.

The Convention president and the first and second vice-presidents serve as ex-officio voting members of the Board and its Executive Committee. The general secretary-treasurer, recording secretary, and the presidents of the state Woman's Missionary Union and Baptist Men also serve as non-voting members.

The Executive Committee

The Executive Committee, whose members are drawn from the General Board, acts for the full board ad interim and is stipulated by charter to meet at least once a quarter. In recent years, the volume of work has called for monthly meetings except in February and June.

Members consist of the president and vice-president of the General Board, the president, first and second vice-presidents of the Convention, and chairmen of the Board's

ten advisory committees and councils. There are also three members-at-large elected by the General Board, making a total of 18.

In addition to dealing with routine and emergency matters between sessions of the General Board, the Executive Committee serves as a survey and policy committee, reviewing, correlating, and recommending programs and policies to the General Board. It deals with matters concerning business management, budget and finance, and fixes the compensation for all General Board employees. Working with specific General Board sub-committees, the general secretary-treasurer, division and department heads, the Executive Committee serves as a personnel committee in the employment of program and office personnel.

Other General Board Committees

There are seven General Board advisory committees which serve to guide the individual General Board divisions: Business Management, Church Programs, Communications, Evangelism, Missions, Stewardship, and Youth and Campus Ministries. General Board members also serve with specified other persons on three advisory councils: Christian Higher Education, Christian Social Services, and Christian Life and Public Affairs. The duties of these ten committees and councils are somewhat determined by the nature of the programs to which they give guidance. These are taken up in the division and council articles to follow.

Other special General Board committees include:

- Assemblies Committee - nine members who work with the director of the Division of Business Management in the administrative functions of the two assembly/camps.
- Fruitland Committee - nine members who work with the director of the Missions Division and the president of Fruitland Bible Institute to formulate policy and carry out the development of both physical facilities

and educational programs.

- Services Rendered Committee - twelve members who study requests from the institutions and make recommendations regarding use of public funds in accordance with the Convention Constitution. (Article X-B prohibits acceptance of public funds except for definite and full services to the community by the institution with approval by the Convention or its General Board.)

Financial Facts

As seen in the preceding article, the Executive Committee, through its Budget and Finance Committee, makes recommendations to the General Board concerning the disbursement of Cooperative Program and North Carolina Missions Offering funds to support

the ministries of the State Convention. The 1980 Cooperative Program provides \$38,000 for the expenses of the meetings of the General Board and its sub-committees.

Historical Sketch

1830 — The State Convention had an 18-member Board of Directors (originally called Board of Managers) from the beginning.

1848 — The constitution was amended, providing that a person could become a member of the Board of Managers of the convention upon payment of \$100.

1860 — Working under the Board of Directors were the Mission, Sunday School, and Education Boards.

1900 — By this date, there were five boards: Missions and

Sunday School had been combined into one, the Education board was still active, and boards to head up Ministerial Relief, Orphanages, and Baptist Female University (later Meredith College) had been formed.

1926 — The Missions and Education Boards were merged into the General Board, composed of 50 members. The Board was provided with an Executive Committee whose responsibilities paralleled those of today.

General Secretary-Treasurer and Administrative Staff

Baptist Building
301 Hillsborough Street
Raleigh, North Carolina 27611

General Secretary-Treasurer

The general secretary-treasurer is the central figure in North Carolina Baptist work. As chief executive officer of the General Board and its committees, he is involved in every area of planning. As chief administrative officer and program and budget officer of the General Board staff, he is also responsible for carrying out the programs authorized by the General Board. This involves daily leadership as well as long-range planning.

In addition to having direct responsibility for the work of the General Board staff, the general secretary-treasurer serves as advisor to and promoter of all North Carolina institutions and agencies. He serves ex-officio, without

vote, on all General Board and Convention committees to assist in furnishing information, printed materials, and guidance.

In carrying out his responsibilities to promote the total program of North Carolina Baptists, the general secretary-treasurer works under the direction of, and is subject to, the authority of the General Board.

The staff members who work directly under the general secretary-treasurer are the associate general secretary, the administrative assistant, the director of pastor/church relations, and seven division directors.

Associate General Secretary

The associate general secretary assists the general secretary-treasurer in administrative responsibilities and acts as a program planning associate. He also serves as executive director for the Council on Christian Social Services (Baptist Hospital, North Carolina Homes for the Aging, and Baptist Children's Home). In this capacity he

assists the institutions in evaluating needs, coordinates budget requests, keeps Baptists informed on the work of the institutions, and promotes their work through the North Carolina Missions Offering. He serves as personnel officer for the Convention and directs the annual budget-planning process.



(L to R) Roy Smith, Ruth Williams,
Cecil Ray

Administrative Assistant

Since the Baptist State Convention meets for only three days each year, the large and varied aspects of its daily work must be trusted to its committees, boards, and employed staff. More than a thousand Baptists serve the Convention and its 1,100,000 members through these channels: 294 employees, 301 committee members, 366 trustees, and 111 board and council members.

It is the task of the administrative assistant to coordinate

the work of these boards and committees, maintain a master calendar of all statewide events, and work closely with staff and associational leadership to minimize conflicts and overlapping.

Serving as a valuable source of knowledge concerning the Convention and its organization, the administrative assistant “smooths the way” for the committees and their work.

Department of Pastor/Church Relations

Purpose and Work

Of North Carolina’s more than 3460 churches, more than one out of seven is in the process of seeking a new pastor at any given time. Twenty-two months is the average length of relationship. The pastor and his family are subject to the same pressures and problems as all families, yet often have no “pastor” to turn to for support and counsel.

Recognizing the needs of both churches and pastors, the director of the Department of Pastor/Church Relations, assisted by a secretary, provides confidential and impartial assistance to meet these needs. The Department does not serve as a placement bureau, but as a source of non-biased information, guidance, and counseling in five areas:

1. Crisis Ministry
 - Assists in emergencies of broken fellowship.
 - Makes referrals for help with physical, mental and emotional problems.
 - Counsels pastors experiencing life crises.
2. Support System
 - Gives support to recently retired, suddenly fired, and soon-to-begin pastors.
 - Co-sponsors with the Baptist Hospital Department of Pastoral Care conferences, retreats, and intensive counseling when needed.
 - Uplifts pastor selection committees and hurting churches.
3. Ministerial Students

- Provides practical guidance for working with pastor selection committees.
 - Clarifies and explores areas of service opportunities.
4. Career Guidance
 - Counsels in task of changing career directions through continuing theological education.
 - Guides in seeking alternatives for the divorced and handicapped.
 5. Pastor Selection Committees
 - Provides information and guidance for churches during search.

The Department of Pastor/Church Relations (1) enhances the understanding and concept of ministry and of adequate compensation for ministers; (2) encourages support of the Cooperative Program and associational missions.

Goals

- To further good relationships between churches and pastors by broadening the understanding of ministry and calling.
- To provide guidance for increasing numbers of seminary students.
- To give increasing assistance to churches during the vulnerable time of being without a pastor.
- To provide pastors and their families with guidance and counsel during times of changing pastorates and in personal crisis.

Financial Facts

Almost \$144,000 is allocated from the 1980 Cooperative Program for the five workers in the Office of the General Secretary. Nearly \$42,000 is allotted for the programs of the Pastor/Church Relations Department, whose services are available at no charge to all North Carolina Baptist churches and church staff personnel.

Historical Highlights

Former Corresponding Secretaries / General Secretaries



Columbus Durham
1888 - 1894



John White
1895 - 1899



Livingston Johnson
1900 - 1914



Walter Johnson
1915 - 1949



Charles Maddry
1920 - 1931



M.A. Huggins
1932 - 1959



Douglas Branch
1959 - 1963



Claude Gaddy
1963 - 1964



W. Perry Crouch
1964 - 1975



John Ray
1878 - 1887

1830 — A corresponding secretary and a treasurer were among officers elected at the formation of the Convention; R.S. Blount and H. Austin were elected to these positions.

1849 — For the next three years, the headquarters of the Board of Managers were located at Milton, in Caswell County. The relationship between the Board and the corresponding secretary was loosely knit.

1921 — Charles E. Maddry was elected the last corresponding secretary, serving until 1931 when he resigned to assume leadership of the Foreign Mission Board. He was also the first to serve as general secretary of the Convention.

1926 — The title of "corresponding secretary" was changed to "general secretary". North Carolina Baptists, fiercely independent, had clung to the title of corresponding secretary since it did not reflect any attempt to exercise authority. Duties of the general secretary were: to solicit contributions to the objects of the Convention, to assist the Board of Missions (General Board) in selecting missionaries, and to labor to promote the objects of the Convention.

1932 — M.A. Huggins was elected general secretary. That same year, the duties of treasurer were added to the office.

1959 — Douglas Branch was elected as general secretary following the retirement of Dr. Huggins. He met an untimely death in a highway accident in 1963. Claude Gaddy served during the interim months of 1963.

1964 — W. Perry Crouch was elected and served until retirement.

— The Baptist State Convention established the Department of Pastor/Church Relations - a pioneer effort which has sparked the organization of similar offices in 14 sister conventions. Bob Bruhn was called as the first director.

1976 — Cecil A. Ray became general secretary-treasurer.

1977 — The positions of associate general secretary and administrative assistant were authorized by the General Board. They were filled by Roy J. Smith and Ruth Williams.

Division of Business Management

Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611

Purpose

The Division of Business Management is responsible for receiving and disbursing monies from churches, individuals, institutions and agencies as directed by the

Convention. It works under the supervision and guidance of the nine-member Business Management Committee of the General Board.

Areas of Work of the Division

The director and 21 other employees provide a variety of services which are divided as follows:

Business Office is in charge of all business and insurance matters pertaining to Convention-owned property and equipment (ie: Baptist Building, Baptist Assembly, Caraway Conference Center and Camp, and the six BSU Centers.)

The Business Office is also responsible for salaries, medical insurance, and retirement plans for Convention staff and for the purchase and maintenance of Convention fleet cars. It also operates the Baptist Building telephone exchange.

Building Operations secures and supervises custodial personnel and maintains Baptist Building facilities and office equipment.

Print Shop Operations provides general office supplies and services, maintains photocopy equipment and an offset press, in addition to mail services.

Data Processing designs computer programs to provide statistics on all phases of Baptist work and growth, maintains mailing lists for the *Biblical Recorder* and *Church Leader* and of church officers and staff for use by the departments of the General Board.

Camps and Assemblies are also under the overall supervision of the division.

North Carolina Baptist Assembly
701 North Caswell Beach Road
Southport, N.C. 28461

Formerly Fort Caswell, the assembly is located on a 248-acre site on the southern coast and is used primarily as a summer conference center. It originally served as a link in the coastal defense system in both the Civil and Spanish American Wars, as well as in World War I. Purchased in 1948 for \$86,000, the assembly is now valued at \$1.5 million.



N.C. Baptist Assembly (Caswell)

Tom McKay and a permanent staff of twenty operate the facility, with the addition of another 75 college youth during the nine-week conference season. Last year, 6,392 people participated in summer programs which were directed by departments of the General Board, such as Sunday School, Church Training, Church Music, and Youth. Another 7,000 people used the assembly facilities in off-season months.



R.A. Camp

Camp CaRAway
Box 36
Asheboro, N.C. 27203

Located in Randolph County, Camp CaRAway consists of 1,050 acres purchased in 1961 for \$53,000. It is primarily a boys camp, providing a summer program for Royal Ambassadors which averages 7,500 boys each year. A total of 170 other church-related groups also used the camp facilities last year.

Caraway Conference Center
Box 36
Asheboro, N.C. 27203

The Caraway Conference Center is located across the lake from Camp CaRAway. It was constructed in 1976 at a cost of \$991,000 and consists of a three-story structure with 51 bedrooms and baths, four conference rooms, a 300-seat auditorium, and dining facilities. The Center is used principally by adults and is designed to permit several conferences to be conducted simultaneously. Last year, 137 Baptist groups and 51 non-Baptist groups met at the Center. Both Camp CaRAway and the Conference Center are operated by Bill Jackson and three full-time staff members in addition to a number of part-time staffers.

(Note: Camp Mundo Vista, located in close proximity to the Caraway complex, is also owned by the Convention; however the building and camp program belong to Woman's Missionary Union.)



Caraway Conference Center

Historical Sketch

- 1919 — Miss Esther Ivey assumed responsibility as the first full-time book-keeper of the Convention.
- 1953 — Leon Spencer was called as the first full-time business manager.
- 1970 — A mini-computer was purchased. A second unit was leased in 1971.
- 1974 — Richard Smith became business manager/comptroller upon Mr. Spencer's retirement.
— An IBM System 3 computer was leased. An upgraded model was purchased in 1976.
- 1977 — The Baptist Assembly and the Caraway complex were included in the Business Division.

Financial Facts

The 1980 Cooperative Program provides \$338,285 for the Division of Business Management. Some of the funds for the two camps and conference center, however, come from fees. Their anticipated income for 1980 is:

North Carolina Baptist Assembly —	
\$351,765	Camper's fees
28,000	N.C. Missions Offering
49,235	Cooperative Program
<hr/>	
\$429,000	
Camp Caraway & Conference Center —	
\$154,000	Camper's fees
198,000	Conference fees
28,000	N.C. Missions Offering
50,000	Cooperative Program
<hr/>	
\$430,000	

Department of Retirement Planning

Purpose

Helping servants of the Gospel plan for retirement, and for possible illness or disability, is shared jointly by the Baptist State Convention of North Carolina and the Southern Baptist Annuity Board and is carried out by the Department of Retirement Planning.

The director of Retirement Planning serves as the North Carolina representative of the Annuity Board. His primary task is to urge churches to contribute at least 10% of each staff member's salary to his/her retirement in order to assure an adequate annuity income. He is assisted in this task by one secretary.

In North Carolina approximately 66% of cooperating churches provide some type of annuity for staff members. For church staff members enrolled in the basic annuity plan, the Convention contributes \$200 per year toward building a retirement program, provided the church contributes at least \$400. Full retirement dues are carried for Convention employees.

The department also promotes a complete insurance program composed of life, medical, and long-term disability plans, which not only protects the staff member and his/her family, but also the church. There are approximately 2000 participants in the insurance program. In addition, this office processes retirement applications and benefit claims, keeping up-to-date records of all the above.

Each year the department administers hundreds of relief grants to aged ministers, widows of ministers and even to ministers' families in acute need. A special relief fund is available from the Southern Baptist Convention through a Cooperative Program allocation. This is the only direct Cooperative Program allocation the Annuity Board receives.

Financial Facts

Personnel of the Department of Retirement Planning are equally responsible to the Southern Baptist Annuity Board and the Division of Business Management of the North Carolina Convention. The department has two-fold support, with program expenditures and staff salaries provided fifty-fifty by the Annuity Board and Convention. For 1980, the Convention has budgeted \$28,800 for this work from the Cooperative Program.

Historical Sketch

1892 — Gifts from all North Carolina Baptist churches for aid to aging ministers totaled \$625 for the year.

1891 — A gift of \$6,000 by A.C. Milke of Lumberton was placed in a Permanent Interest-Bearing Fund for aid to aging ministers.

1905 — Gifts from some churches and interest from the Fund enabled the Minister's Relief Fund to assist 25 state pastors and widows of ministers with gifts of from \$25 to \$80 for the year.

1918 — The Relief and Annuity Board, later to become the Southern Baptist Annuity board, was established in Dallas, Texas.

1973 — Sam O'Neal assumed leadership of the North Carolina Department of Retirement Planning following the retirement of Guy Cain.

Goals

To enlist at least 75% of our churches in an annuity program, which means reaching many smaller churches as new participants.

Division of Church Programs

Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611

Purpose and Work

The objective of the Division of Church Programs is to guide and support the church in providing a balanced program to meet the varied needs of its members. Under a nine-member General Board committee, the division is composed of ten areas of work grouped into six departments: Sunday School, Church Training, Church

Music, Church Building Planning, Woman's Missionary Union, and General Church Administration. There are 19 staff members and 11 secretaries in the division. Burrell Lucas became director in 1977.

The division's 1980 Cooperative Program budget totals \$740,000.

Sunday School Department

The first known Sunday School in North Carolina was started in 1821 at the Cherokee Mission by a band of missionaries from Sanson Street Baptist Church in Philadelphia. Its original purpose was to teach Cherokee children to read and write. Under the direction of Elizabeth Jones, wife of Rev. Evan Jones, the mission Sunday School became a tool for teaching the Bible to Indian children.

Growth was slow in the beginning, but by the end of the 1800's, most North Carolina churches had accepted Sunday School as a valid part of the church's teaching program. In 1896, B.W. Spilman was elected first full-time Sunday School missionary by the Convention. By 1966, 3,230 Sunday Schools were reported in the 3,238 churches - only eight churches in the entire North Carolina convention reported no Sunday Schools! Unfortunately, this growth trend not only stopped, but reversed. From 1966-1977, enrollment plummeted from 765,000 to 689,097. At the present time, there are 684,000 people enrolled in Sunday Schools in North Carolina.

Today, the Sunday School Department is playing a significant role in Bold Mission Thrust. The Bold Missions challenge to enroll 150,000 new members in Bible study by 1982 is being implemented through renewed awareness that a comprehensive Bible teaching program is an effective tool for reaching new converts and for teaching the Biblical revelation and Christian discipleship.

To insure growth in teaching quality, the department staff is working to double Study Course Awards by 1982 by emphasizing the Sunday School Workers Diploma program. Other major goals include cooperating with the Chaplaincy and Language Ministries Department in

establishing new Sunday Schools and developing teaching materials for language groups in North Carolina, especially Korean, Vietnamese and Arabic. The department is using "Contract Workers" in cooperation with the Sunday School Department of the Southern Baptist Sunday School Board to start new work in strategic population and cultural areas.

In addition to the Sunday School program, the department promotes guidelines for library/media centers, kindergarten and day-care ministries, vacation Bible schools, and backyard Bible clubs.

Robert Stewart became Sunday School Department director in 1978.

The \$195,636 allocated for Sunday School work in 1980 is from the North Carolina Cooperative Program. Additional funds totaling \$31,000 for 1980 are from the Sunday School Board.



Sunday School Backyard Bible study club



Church Training Seminar

Church Training Department

Designed to equip believers for the task of discipleship, the Church Training Department trains church members in how to worship, witness, educate and minister — in all the ways Christians can apply their faith in daily living.

Church Training began as a movement for Baptist youth with the first Baptist Young People's Union organized in Atlanta in 1895. By 1910, there were enough Unions to hold a statewide convention at Second Baptist Church in Durham. By 1918, there were 50 Junior Unions and 264 Senior Unions. In 1934, BYPU became Baptist Training Union and included all members of the family. Maurice Cooper became department director in 1973.

From 1973-1978, the department was known as Church Ministries and Training and was responsible for work with senior adults, exceptional persons, church administration and the Baptist Youth Corps. With the reorganization of several General Board departments, Church Training returned to its primary task.

Today, the department is involved in three primary phases of work:

- **Church Member Training** - To equip church members for full participation in all areas of church life and to develop Christian skills to carry out the full mission of the church.

- **New Member Training** - To orient the new Christian in the heritage and polity of the church he has recently joined, and to help him become informed and committed to the life of his church.
- **Church Leadership Training** - To provide an on-going program for training church leaders. In late 1979, equipping centers were made available through the department. These are short-term studies that involve six major areas: Evangelism and missions, church and community, family life, Christian doctrine, leadership, and Christian growth.

Age-group and associational work are strongly emphasized. Bible drills for children and youth and youth speaker's tournaments stimulate Christian growth and develop skills in expressing Christian commitment with confidence and clarity. These tournaments are held on local church, associational, and statewide levels each year.

Of the \$156,093 budgeted for Church Training in 1980, \$142,860 will come from the North Carolina Cooperative Program. Special funds in the amount of \$13,233 are provided by the Sunday School Board to be used for special projects.

Church Music Department

Most Baptist churches today have a choir which helps lead in the worship experience and a music leader who is elected or appointed by the church. Music in the local church is both a ministry and a program; it is the function of the Church Music Department to interpret this concept to Baptist churches in North Carolina. This is done through a variety of programs.

- **Leadership Development and Assistance to Local Churches** - Through over-night retreats for volunteer music leaders and a number of small church schools, specialized training is provided for the smaller churches. Pastor/Music Director Workshops provide a chance for these leaders to come together to deal with aspects of team responsibility. PraiSing clinics give choir members experience in singing with large

choral groups and introduce music directors to new materials and programs. Ten regional directors meet with department personnel twice a year to plan and evaluate department programs. These regional directors serve as liaison persons between the department and the associations.

- **Summer Camps and Conferences** - Choral training and music instruction for choirs and leadership are provided through five weeks of programs which include older children, youth and adults.
- **Special Projects** - A program of music festivals gives church choirs the opportunity to perform, be judged, and to hear other choirs perform. Included are three festivals for children's choirs, two handbell and two adult choir festivals, and a youth choir

festival. The Singing Churchmen, a group composed of male ministers of music from across the state, is another special project.

The department assists churches with matters such as job descriptions for staff members, selection of organs and pianos, renovation of music facilities, purchase of robes, hymnals and other equipment.

North Carolina was one of the first state conventions to establish a music department. The department was under the direction of Joseph O. Stroud from its beginning in 1956 until his death in 1977, when Charles Gatwood became director.

The work of the department is supported by the North Carolina Cooperative Program with some programs supplemented by funds from the Southern Baptist Sunday School Board. Over \$82,500 has been budgeted for Church Music from Cooperative Program funds for 1980.

Specific goals for the department include a 5% increase in enrollment in church music ministry, a 5% increase in the number of music groups within the churches, and a 25% increase in earned Study Course Awards.



Youth music festival

Church Building Planning Department

The need for attractive and functional buildings for worship, teaching, and ministry is imperative. The Church Building Planning Department aids churches in planning new construction and renovation of existing buildings. This is done in a number of ways:

- Exploring community needs to determine church growth potential.
- Site selection and evaluation.
- Evaluation of present property and buildings to determine needs.
- Site development drawings and floor plans for new facilities or renovations.

- Fund-raising.
- Selecting and working with an architect.
- Selecting equipment and furnishings.
- Lay-outs for media centers, office areas and kitchens.

The department director is assisted by five area building consultants who work on assignment with expenses paid by the department. An additional five consultants are assigned to work with churches in raising funds through "Together We Build" and "Building for Today's Challenge" campaigns. The expenses of these five consultants and of the campaigns are paid by the participating church.



Exhibit of one of the many companies specializing in church building materials

The Church Building Planning Department was established in 1956 with L. L. Morgan as first director. Gwenn E. McCormick became director in 1977.

Ninety percent of the funding for the department comes from the Cooperative Program. Additional support is provided by the Sunday School Board. For 1980, \$41,775 for department expenses is budgeted from the North Carolina Cooperative Program, with \$6,200 to come from the Board.

As Baptists become aware of their responsibility to conserve earth's resources, the department's mandate to lead out in energy conservation assumes vital importance.

Goals for the immediate future include:

- Training an energy consultant for each of the eighty associations.
- Deepening commitment to energy conservation in church buildings.
- Training a black consultant who will work on assignment with churches of the General Baptist Convention.
- Providing additional consultants for "Together We Build" campaigns to encourage churches to raise funds before building to save interest costs.

Woman's Missionary Union

Organized as an auxiliary (helper) to the Convention in the total support of missions, Woman's Missionary Union reflects its purpose through three primary tasks — to TEACH missions, to SUPPORT missions, and to DO missions.

North Carolina women were involved in missions by the early 1800's, forming "mite societies" to support missionaries. There were societies in Edenton, Pittsboro, Raleigh, Fayetteville and Lexington by the 1820's. An attempt was made in 1877 to organize statewide, but the "mission, anti-mission" controversy and attitudes against women in roles of leadership were too strong. Nearly ten years passed before a representative of the Foreign Mission Board and the editor of the *Biblical Recorder* approached Miss Fannie Heck of Raleigh to accept the presidency of the Woman's Central Committee, forerunner to WMU.

Fannie Heck represented North Carolina at the organizational meeting of WMU in Richmond in 1888, but she and another representative had been directed by the State Board of Missions not to ally themselves with the new

movement. Thus, North Carolina was not among the ten states who voted that day for organization. It was two years later when the State Board of Missions allowed the women of North Carolina to join the Southern Baptist organization.

Nationally, WMU is governed by an executive board made up of state WMU presidents. On the state level, WMU is governed by a WMU-elected executive board made up of 25 women from the 10 regions of North Carolina. This group is responsible for decisions concerning staff, budget allocations, etc. The state WMU staff functions as a General Board department and consists of an executive director, directors of each age-level organization and four secretaries. Nancy Curtis became executive director in 1977.

Through Mission Friends, Girls in Action, Acteens, Baptist Young Women, and Baptist Women, all ages are included in the study of the missionary message of the Bible and missions history. Woman's Missionary Union members are active in support of missions and are personally involved in meeting mission needs today.



Quiet time for Acteen at Camp Mundo Vista

Camping and retreats are popular. Woman's Missionary Union owns and operates a camp, Mundo Vista, near Asheboro. About 2,000 girls attend each summer and about that many more through off-season retreats. Leadership training, study and prayer retreats, and church-wide missions study are part of WMU programs, with promotion of the Annie Armstrong and Lottie Moon Offerings for home and foreign missions a major responsibility.

The Bold Missions goal of placing 5,000 volunteers in missions alongside 5,000 career missionaries by the year 2000 has spotlighted the role of WMU in the total church program. A major emphasis of WMU today is to teach people what is available in missions: career vocations,



Bible study at GA camp

short and long-term volunteer programs, opportunities for entire families and for retired persons to serve in missions, as well as opportunities to support those who volunteer. Lifestyle missions - witnessing and meeting needs in one's community as a continuing role of Christian discipleship - continues to be a strong emphasis of WMU.

The 1980 Cooperative Program provides \$226,746 for WMU; \$100,000 is to come from the North Carolina Missions Offering. (This offering now includes the former Heck-Jones Offering).

Of the \$146,750 operating budget for Camp Mundo Vista for 1979, \$107,500 is anticipated from fees, \$26,250 from the North Carolina Missions Offering, and \$13,000 from the Cooperative Program.

Church Administration

The division director is responsible for coordinating factors that make for good church administration, including church staff assessment and deacon training.

- **Church Staff Career Assessment** includes working with pastors and religious education directors in evaluating and improving job skills.
- **Deacon Training** is designed to interpret the leadership role and relationship of the deacon to the pastor and congregation.

About \$6,600 is budgeted for Church Administration programs from the 1980 North Carolina Cooperative Program.

Goals

- To improve leadership skills in all areas of church programs.
- To eliminate overlapping and to fill gaps in leadership training programs.
- To encourage church staff leaders to develop to the highest level of competence.



Deacon training session

Division of Communications

**Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611**

Purpose

The Communications Division is a service-oriented area within the General Board organization. It is guided by a six-member General Board committee and has a nine-member staff. Serving somewhat like an "in-house advertising agency", the division does not propose programs of work but responds to the needs and requests

of the General Board departments, divisions, councils, committees, and task forces.

The division provides technical assistance in the production of audio-visuals (including radio-television-cablevision) and printed materials. The division also maintains a free loan audio-visual library for use by participating North Carolina Baptist churches.

Organization and Work

The division's work can be divided into four major categories:

- **Public Information** provides news releases and other basic information for denominational and secular media. This area also maintains newsroom facilities at the annual meeting of the Baptist State Convention and during selected General Board and Executive Committee meetings. Public Information also prepares a 5-minute radio news program (interdenominational in nature) which is aired on about 55 North Carolina stations.
- **Publications and Art Services** is in charge of all promotional printing related to General Board programs. This area designs pamphlets, brochures, booklets, posters, and other materials. Specific publications include *Church Leader* and the *Annual of the Baptist State Convention*.
- **Audio-Visuals** involves both the production of selected

materials and the distribution of filmstrips, motion pictures, and audio and video cassette tapes. The audio-visual library is the largest of its kind in any convention related to the Southern Baptist Convention, and distributes over 10,000 titles each year to Baptist churches of the state. Audio-visual production includes filmstrips and custom slide programs for various departments and audio cassettes of selected meetings such as the annual convention and the statewide evangelism conference.

- **Radio-Television-Cablevision** produces a Sunday School lesson (in cooperation with the Sunday School Department), a program for the deaf ("Light Unto My Path" in cooperation with the Special Ministries Department), and occasional cablevision programs and radio spot announcements for General Board departments.

Financial Facts

The division's operating budget for 1980 is \$231,800 from Cooperative Program receipts.

Goals

The production of more audio-visuals, especially video cassettes, for church and home use as a means of leadership training and education in the programs of Baptist work.

Historical Sketch

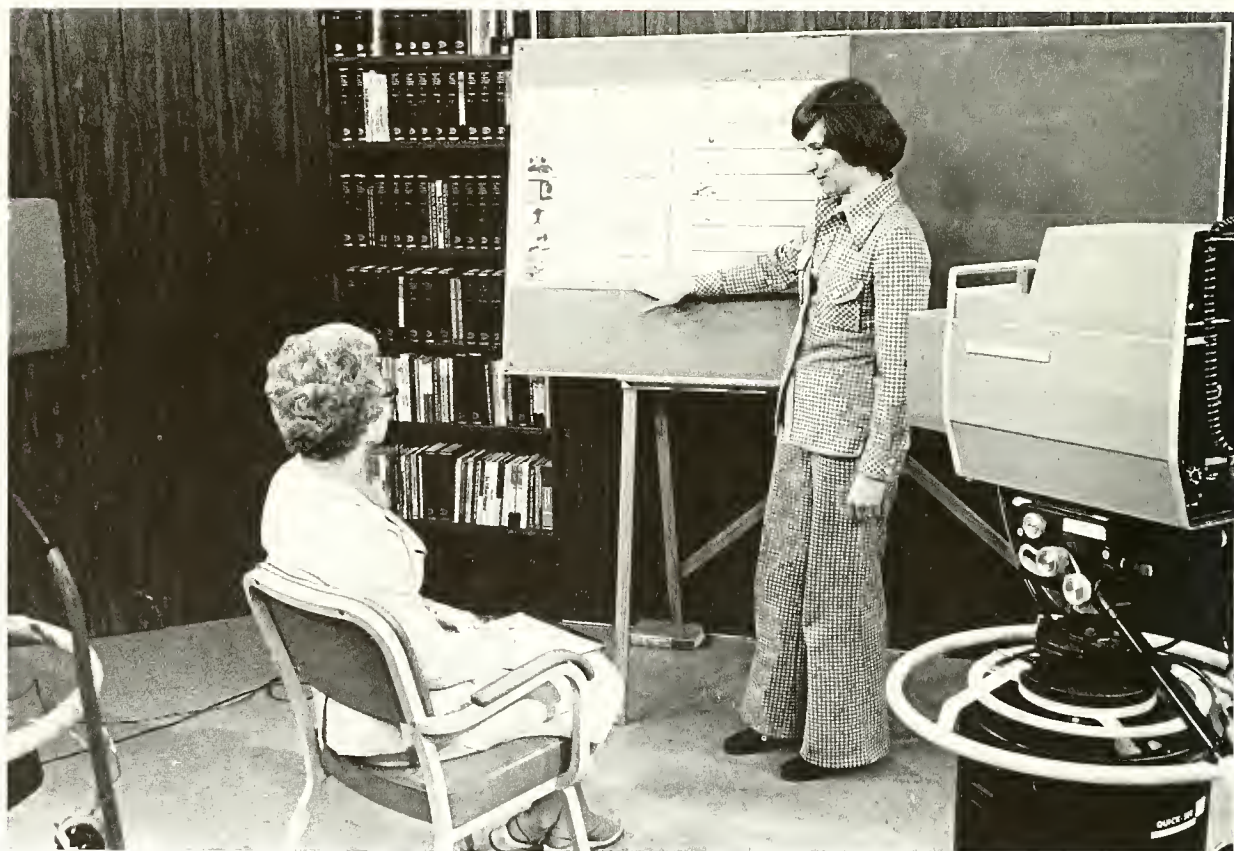
1946 - Fon Scofield organized a department of visual education, radio and publicity.

1951 - Jimmy Morriss assumed the position of department head.

1971 - The Public Relations Department was organized under the Office of General Secretary-Treasurer. Audio-Visuals and Radio/Television became a separate department.

1975 - Studio facilities for production of radio and cable programming were equipped - a first among the state conventions.

1978 - The merger of Public Relations, Audio-Visuals and Radio/Television Departments created the Communications Division, with Bill Boatwright as director.



Television Studio at Baptist Building

Division of Evangelism

Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611

Purpose

In the Bold Mission dream of giving every person on earth the opportunity of accepting Christ by the year 2000, the Division of Evangelism assumes a vital role. The

division has a two-fold purpose — to win the lost to a saving faith in Christ and to challenge and train believers to be effective witnesses to others.

Organization and Work

Promoting personal, church-related, and mass evangelism under the leadership of the Holy Spirit, the division director and two department heads, assisted by a secretary, work closely with the nine-member General Board committee assigned to this area. Various aspects of the division's program include:

- the annual statewide evangelism conference
- lay evangelism schools
- revival planning clinics
- tract ministry
- special projects such as the proposed statewide Revival Crusade sponsored jointly with the General Baptist Convention for 1982.

The Department of Youth and Renewal Evangelism focuses on high school youth in an effort to motivate and train youth as witnesses. The annual statewide Youth Evangelism Night and Summer Evangelism Teams are examples. Renewal Evangelism challenges the Christian to a deepening experience which results in involvement

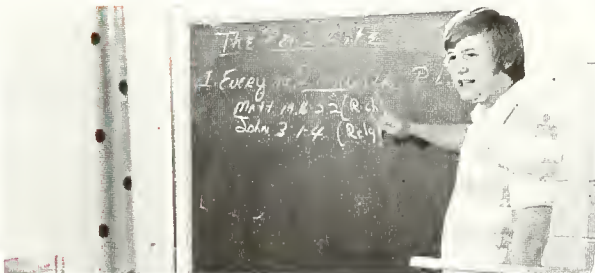
in evangelism and ministry through team outreach into churches, prisons, and in areas of community need.

The Department of Evangelism Development promotes Bold Evangelism through the local church. Special emphasis is given to the several hundred churches in the state with no reported baptisms.

In 1977, the Convention voted a Bold Mission goal of doubling baptisms from 26,000 to 52,000 by 1982. To implement this goal, a statewide evangelism crusade is planned for 1982. Also planned are: a conference for training associational leadership, church growth conferences in cooperation with the Sunday School Department, and leadership training in working with ethnic and language groups in cooperation with various other General Board departments. A joint effort with the Home Mission Board, to be shared among the 80 associations, will train 100 pastors and lay leaders in techniques for "Growing an Evangelistic Church".

Financial Facts

The \$141,273 budgeted for the work of the division in 1980 is from the North Carolina Cooperative Program. Additional funds are received from the Home Mission Board, an offering taken at the annual Youth Evangelism Conference, and the North Carolina Missions Offering.



Summer Youth evangelism worker

Goals

- To lead North Carolina Baptists to double baptisms by 1982, in support of Bold Missions, through training pastors in developing an on-going program of evangelism in the local church.
- To add a ministry to young adults to the Department of Youth and Renewal Evangelism.

Historical Highlights

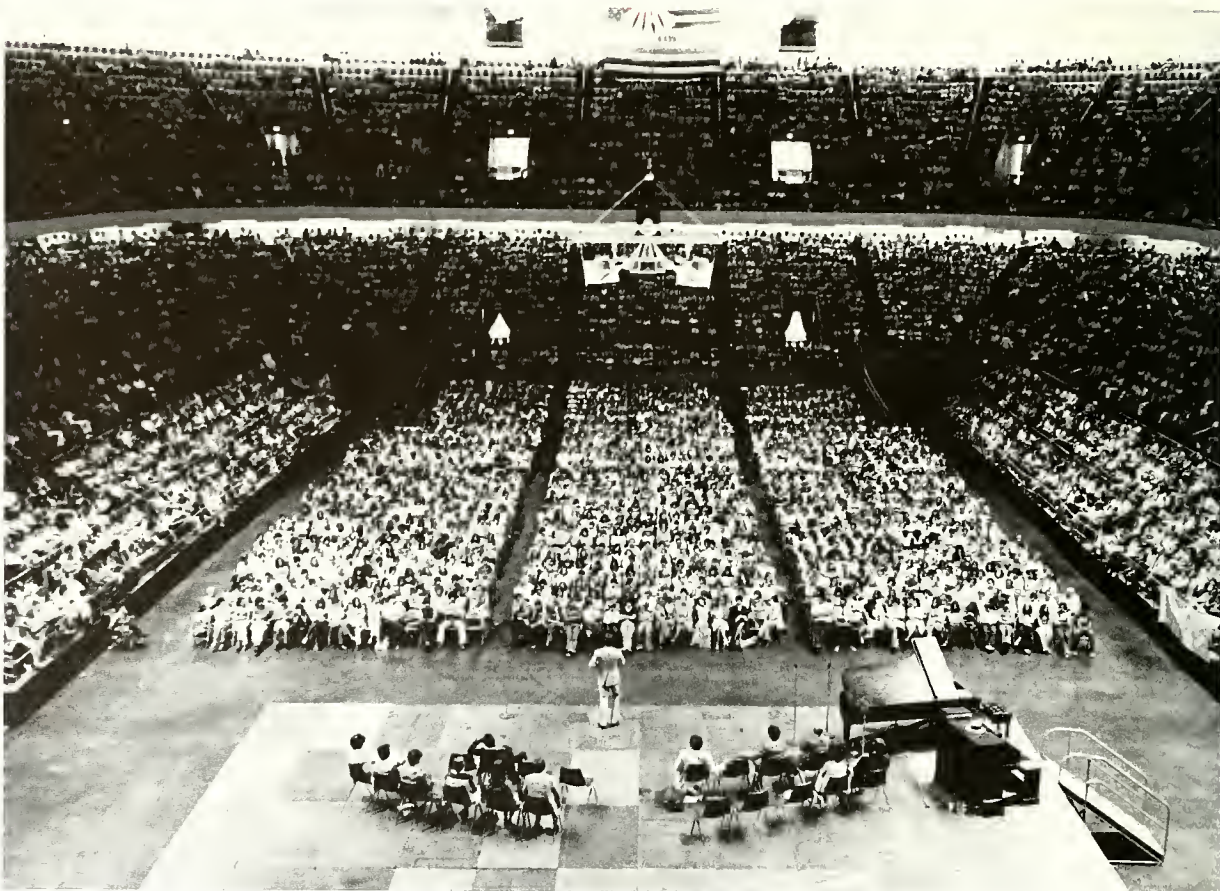
1947 - The first statewide Convention-sponsored conference on evangelism was held under the direction of J.C. Canipe. Dr. Canipe served a dual role as Convention worker in evangelism and as professor of evangelism at Fruitland.

1956 - The first full-time Department of Evangelism was

established under Julian Hopkins.

1965 - William C. Lamb joined the Convention staff as division director.

1971 - At the first statewide Youth Evangelism Night, almost 20,000 youth attended, making 1,519 various types of decisions.



1976 Youth Evangelism Night

Division of Missions

**Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611**

The primary work of the Division of Missions is to minister and witness to persons in North Carolina who are not being reached by existing churches, to coordinate the cooperative work of General (black) Baptists and Southern Baptists of North Carolina, and to promote missions in the state, the United States, and overseas. This work is done primarily through eight departments, with direction offered by a ten-member General Board committee.

Two special assignments in the division are to develop a coordinated program of missions education and to enlist a corps of volunteers to meet state, community, home, and foreign mission needs. This is tied to the SBC emphasis on volunteers for Bold Missions.

The division provides two area missionaries in the western counties (regions 7 and 10, embracing 32 associations and 1231 churches) and a missionary to the northeast area (region 1 reaching into 14 counties). The development of Truett Camp, near Hayesville, is another division responsibility.

There are 94 staff members and nine secretaries in the division. This number includes pastors of language mission churches and language workers, staff at Fruitland, and other field workers. Sara Ann Hobbs was named division director in 1979.

The division's 1980 Cooperative Program budget is \$1,140,053. Additional funds are received from the Home Mission Board.

Fruitland Baptist Bible Institute

**Box 369
Hendersonville, N.C. 28739**

Fruitland Baptist Bible Institute was founded in 1946 to provide training for adults called to church-related vocations who cannot enter a full college and seminary degree program. Most applicants are persons changing from a secular vocation.

The curriculum offers 24 courses over an eight-quarter schedule. Students must earn 96 hours of credit for the diploma. Additional night courses in music and education are designed to prepare para-professionals to serve in small and medium churches on a bi-vocational basis.

Fruitland is staffed largely with part-time personnel who are experienced in their field and in Baptist life. Because most students must work to support families, classes are limited to four mornings - Tuesday through Friday. Night courses are on Tuesday and Thursday.

Three staff members are full-time: administrator, office secretary, and director of maintenance. The librarian, dietician, store manager, house manager, and all faculty and staff members are on an hourly schedule. There is no board of trustees, but a special Fruitland Committee is

composed of the Missions Division director, director of the school, president of the Convention, general secretary-treasurer, and nine additional members who are elected by the General Board.

Financial Facts

Primary sources of support are the Cooperative Program and the North Carolina Missions Offering. Student fees and campus operations, such as cafeteria and bookstore, provide about one-third of the operational budget. A few churches and individuals contribute support for scholarships and loan funds. An endowment has been started with the Baptist Foundation but at this point offers no significant support. No operational budget fund-raising has ever been undertaken. For 1980 \$179,543 is budgeted from the North Carolina Cooperative Program. The 1980 North Carolina Missions Offering includes \$20,000 for Fruitland.

Historical Highlights

- 1946** - Property was purchased from the Home Mission Board for \$9000. Fruitland Institute was originally a ministry of the Home Mission Board to provide high school training before state schools were adequate. Forty-two were enrolled for the first session. Dr. J.C. Canipe was administrator.
- 1949** - The first graduation was held for nine students.
- 1974** - Alex L. Booth, Jr. assumed the post of administrator.
- 1978** - A million dollar campaign was approved to replace Sullinger Building with five major units.

Goals

- Complete the W.R. Chambers Reading Laboratory.
- Increase resources by adding at least one thousand volumes annually to the library.
- Search for endowment funds from foundations and individuals to be managed by the Baptist Foundation.



The Canipe Building at Fruitland serves as administrative headquarters. It is named for Dr. J.C. Canipe, the school's first administrator.

Cooperative Ministries and Seminary Extension Department

This department has a two-fold purpose — to promote better understanding and stronger relationships between the Convention and the General Baptist Convention (black Baptists) of North Carolina, and to offer a lifelong program of continuing theological education to pastors and lay leaders of both Conventions.

The department works closely with the Convention's Committee on Cooperation with General Baptists.

In cooperative ministries with General Baptists, partial support is given for two faculty members of Shaw Divinity School, a Christian Education Director and five part-time regional workers with the General Convention, and a part-time youth coordinator. Each summer, 40 workers, primarily college youth, are appointed to serve in a variety of ministries in the state. The department also partially supports campus ministries at North Carolina Central University in Durham and Shaw University in Raleigh.

Twenty-five scholarships, ranging from \$100 to \$250, are offered each semester to General Baptist students preparing for church-related vocations. Other ministries related to General Baptists include cooperating in planning conferences and workshops, assisting with publishing and distributing literature, and outreach projects such as the Rich Square Migrant Training Center and the Soul City ministry.

The department's role in Seminary Extension includes scheduling leadership training in 55 to 60 centers across the state each year, providing two seminary extension courses on video cassettes, cooperating with Mars Hill College in the operation of the Center for Continuing Education, and assisting with in-service guidance programs on Baptist college campuses. Two Seminary Extension teacher training workshops are held annually and special studies at Southeastern Seminary are made available to key pastors.

and churches of the General Baptist Convention provide the majority of salaries for cooperative personnel and regional workers, and give assistance on youth programs, the youth coordinator, and student aid. More than \$99,400 is budgeted from Cooperative Program funds for 1980.

Historical Highlights

1957 - Dr. W.R. Grigg served as the first director of the newly-organized Department of Interracial Cooperation. The Convention had encouraged black Baptist efforts since the Civil War, but had not had a specific department of work until this date.

1964 - The first joint session of the Baptist State and General Baptist Conventions met in Greensboro.

1966 - Corbin Cooper was elected as department director.

Goals

- Initiate a program of Seminary Extension for prisoners in North Carolina in 1980.
- Plan and promote a joint session of the two Conventions for 1981.
- Plan and promote a simultaneous emphasis on evangelism for the year 1982.
- Assist Campbell University with in-service guidance program and establish a Seminary Extension Center in Fayetteville.

Financial Facts

The North Carolina Cooperative Program provides administrative salaries and 75% of program budget. The Home Mission Board provides about 25% of program budget and additional student aid. The Unified Program

Church Extension Department

The department's objective to promote missions is carried out through establishing new churches and assisting churches and associations in outreach ministries and interfaith missions. Eight areas of work are involved.

- **Church Loans:** Helps small churches secure funds for construction or renovation of church buildings and purchase of church furnishings. Funds are supplied from the Cooperative Program and considered a mission investment. The maximum loan is \$10,000 with a low interest rate - currently 6% per annum. Loans must be repaid in ten years. In the past five years, 44 churches have been served.
- **Pastoral Salary Assistance:** One of the oldest state missions ministries, pastoral aid is designed to help small churches provide full-time ministerial service. In the past five years, 422 churches have received \$395,470 in aid.
- **Church Lot Aid:** Enables small churches to obtain property for building. Churches are encouraged to seek property with regard to population, accessibility, space for future development, and relationship to existing churches. Since 1973, 119 churches have received \$196,250 in church lot aid.
- **Church Weekday Ministries:** Offers through-the-week programs such as adult education literacy, day-care, age-group interest clubs, (cooking, sewing, woodworking, crafts and hobbies), home and office fellowships, and community Bible classes. Mobile ministries include chapels for teaching/worship in satellite areas, mission Bible schools, choirs, and drama. Community assistance aids youth and families in crises and provides emergency help with food, rent, and medical needs.
- **Literacy:** Trains workers to teach adult nonreaders, tutor the school-age underachiever, and teach English to internationals.
- **Migrant/Seasonal Farm Worker Ministry:** Works with churches and associations to reach the 15,000 to 20,000 agricultural migrants who work in the state each year. In 1978, the department helped 34 churches in 8 associations with migrant missions and jointly employed one full-time migrant minister to the Migrant Training Center, Rich Square.



Literacy worker teaching adult to read

- **Resort Missions:** Extends the Christian witness into tourist and vacation areas such as lakes, beaches, campgrounds, parks, and mountains. The department annually supports 10 area resort ministries involving 30 student summer workers and over \$12,000 in funds.
- **Interfaith Witness:** To witness effectively, Baptists must be able to express their beliefs in a brief, authentic manner and to understand the beliefs of other faiths. Interfaith Witness trains Baptists to do this.
- **Special Assignment:** The department serves as a liaison between North Carolina and Maryland Conventions' Bold Missions programs - a plan whereby churches from the two states exchange ideas, prayer support, pulpits, mission projects and other outreach efforts. These serve to strengthen Maryland churches, which in many cases are in pioneer situations, and to challenge churches of the North Carolina Convention to greater mission efforts. To date, three associations and 40 churches from our state have participated in some phase of this program.
- **Disaster Relief:** The department director serves as chairman of a disaster relief committee which offers both monetary and manpower assistance to churches in crises situations.



Week-day ministry and day care

Financial Facts

The Home Mission Board gives some assistance to resort and migrant missions and co-sponsors some conferences and seminars. All other funds are from the Cooperative Program. For 1980, \$151,732 is budgeted from the North Carolina Cooperative Program.

Historical Highlights

1945 - The Rural Church Department was created.

1956 - The Department of Church Development was created.

1966 - The department was divided into three - City and Metropolitan Missions, Town and Country and Seminary Extension, and Statistics and Survey.

1978 - The present department structure was formulated, with Ernest C. Upchurch as director.

Goals

- To increase funds available for church loans.
- To provide pastoral assistance to 460 churches in the next five years.
- To assist 140 churches with lot aid totaling \$250,000 in the next five years.
- To conduct a minimum of 10 Literacy Teaching/Training Workshops annually for the next five years.
- To involve at least 5% of North Carolina Baptist churches in some phase of weekday ministry.
- To double migrant ministries and quadruple budget allocations for these ministries.
- To increase resort mission support by 10% annually in the next five years.
- To further involve Baptists in sharing Christ with people of other faiths.



Resort ministry campfire

Associational Development Department

Only recently organized as a separate department, Associational Development has two basic purposes - to encourage and support the 80 associations in developing programs of local ministry, and to maintain and develop staff for Christian Social Ministry programs.

To achieve these purposes, the department assists the associations in the following ways:

- Through annual and long-range strategy planning.
- Through counseling, as requested, with directors of missions, associational staff, and associational leadership in areas of personal and work-related needs.
- Through promoting cooperative planning between associations and the State Convention.
- By promoting Associational Emphasis Week.
- By assisting, as requested, in securing associational leadership and staff replacements.

Financial Facts

Salaries and program funds for Christian Social Ministries staff and Directors of Youth and Family Services are shared between the State Convention, the Home Mission Board, and the associations. Salaries for the department director, his secretary and his travel are funded through the North Carolina Cooperative Program. For 1980, \$221,293 is budgeted from Cooperative Program monies.

Historical Highlights

1946 - G.W. Bullard became the State Convention's first director of associational missions, assigned to work with all the associations and administer the Convention's financial aid for each associational missionary's salary. Later these responsibilities were assumed by succeeding directors of the Division of Missions.

1979 - George E. Shore became director of the department, which was organized from existing programs previously included in several departments in the Division of Missions.

Goals

- To provide leadership training for associational administrative officers.
- To provide a program of continuing education for directors of missions and CSM directors.
- To provide a program of orientation for new directors of missions and internship for prospective directors of missions.
- To provide a team of consultants to assist associations, upon request, in self-study and evaluation of programs and ministries.



Each week, women in the Gaston Association gather to 'tack' quilts for the association's Crisis Center. Several hundred have been given to needy families in the past few years.



Liberty Grove Church, North Wilkesboro, is one of sixty-six in the State with a regular interpreter for deaf.



Finding ways to include the blind in the church's ministry is one of our newer ministries. A large part of this task will be to eliminate architectural and furnishing barriers that impede free movement in classroom and sanctuary by the visually handicapped.

Department of Special Ministries

The Department of Special Ministries is assigned to develop and carry out specialized programs for the deaf, blind, and mentally retarded in North Carolina. This department is unique in that it is actually two departments (deaf and special ministries), each with a director, yet both are grouped under the Department of Special Ministries.

Department of Deaf Missions programs include:

- Preaching to deaf groups throughout the state.
- Personal counseling with deaf persons.
- Teaching sign language classes.
- Performing and interpreting weddings and funerals.
- Assisting pastors in dealing with the deaf where language barriers forbid direct ministry.
- Conducting training seminars for teachers and interpreters of deaf classes.
- Conducting a summer youth retreat for students from state schools for the deaf.

The newest ministry of Deaf Missions is the Degree Program for the Deaf at Gardner-Webb College. Jerry Potter, department director of Deaf Missions, is directly in charge of this college ministry.

Department of Special Ministries is a newly-formed work, especially in regard to work with the blind. Only six other state conventions have a person designated to provide ministry for the blind. Neal Peyton, long-time missionary to the deaf, is department director. His work is divided about 50-50 between serving the deaf and administering the program to the blind and retarded.

Blind ministries include supplying non-reading persons with the *Biblical Recorder* on audio cassettes each week. Plans are to provide Baptist curriculum materials on tape by 1980. Blind awareness conferences in associations and local churches will broaden understanding of the needs and capabilities of the blind.

Ministries to the mentally retarded include promotion of Mental Retardation Sunday in the local church and training MR workers through associational Sunday School conferences. The annual Happiness Retreat, which provides a Christian camping experience for the retarded, is a highlight of the program.

Financial Facts

The Home Mission Board supports approximately 21% of the program for the deaf. All other funds for work with the deaf, blind and retarded are from the North Carolina Cooperative Program. For 1980, this will be \$66,390.

Historical Highlights

- 1948** - The Convention paid travel expenses for C.E. Jones, a retired teacher who preached to the deaf across the state.
- 1951** - Edsel Jones, an Assembly of God pastor, was employed to work full-time with the deaf under the direction of a North Carolina Baptist pastor.
- 1952** - Jerry Potter was elected to head up a department of deaf work. He was joined by Neal Peyton in 1961.
- 1965** - A few churches were beginning ministries to the retarded.
- 1968** - The Convention and Sunday School Board sponsored a statewide workshop to assist teachers of the mentally retarded.
- 1974** - A Happiness Retreat for the retarded was held at Caswell. This has become an ongoing ministry.

Goals

- Enlarge the Degree Program for the Deaf at Gardner-Webb College to include more students.
- Train deaf lay people to minister and witness to their own people.
- Form deaf evangelistic lay teams to conduct crusades throughout the state.
- Develop key leaders in each association to encourage local churches to plan for work with the mentally retarded and blind.
- Conduct awareness conferences in local churches and associations to challenge and enable new work for the retarded and blind.
- Develop "how-to" materials for use with blind and mentally retarded.

Brotherhood Department



North Carolina Christian High Adventure Program

The Brotherhood Department seeks to lead men and boys to faith in Christ, to promote and cultivate missions education for men and boys, and to lead them into missions involvement. A three-man staff assisted by three secretaries gives leadership to Baptist Men (18-up) and the Royal Ambassador organization: Crusaders (grades 1-6), Pioneers (grades 7-9), and Ambassadors (grades 10-12).

Baptist Men participate in world missions conferences, mission fairs, lay renewal, correctional center ministries, campers on mission, lay witness revivals, overseas missions, and disaster relief. Baptist Men's Corps is made up of volunteers who respond to mission needs according to their training and abilities. Teams of men have erected buildings such as the Cape Hatteras Church at Buxton, a church in the Dominican Republic, and the missionary's residence on the island of Guadeloupe. A statewide committee on moral problems works in the areas of drugs, alcohol, pornography, and other issues.

Royal Ambassadors encourages young men and boys in Bible and mission study by giving recognition to members as they advance in mission service and interest activities. Scholarships are made available at Campbell, Wingate, and Gardner-Webb to young men who have completed Service Aide Awards in the R.A. program. The Camp CaRAway summer program provides Christian camping experiences for boys 9-17 for nine weeks each year. Christian High Adventure offers six week-long backpacking trips along the Appalachian Trail for older boys. Three weeks of R.A. camp are also held at Truett Camp each summer.

Financial Facts

Budget funds for the Brotherhood Department are obtained through the Cooperative Program; \$153,900 is budgeted for 1980. The North Carolina Baptist Men's organization, with which the department staff works, maintains its own separate budget from other sources. The "Missions 25" Club, for instance, encourages individuals to contribute at least \$25 annually to the NCBM budget to provide full or partial travel expenses for laymen volunteers on mission service tours. In 1978, \$14,500 was contributed for this purpose. Another \$9,700

was given through the North Carolina Lay Witnessing Foundation, a support group to NCBM. This Foundation provides its own financial backing, administered by NCBM leadership under the supervision of the Foundation Board. The 1980 North Carolina Missions Offering also includes \$69,000 for North Carolina Baptist Men.

Historical Highlights

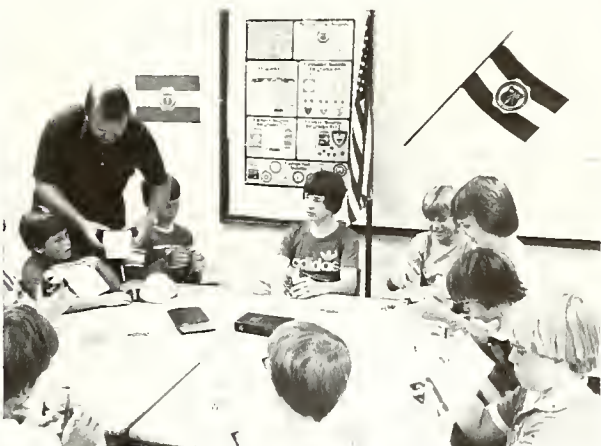
- 1907** - A committee to promote the Layman's Missionary Movement was named.
- 1911** - The first Laymen's Convention was held in Greensboro.
- 1913** - Twenty-five leaders were chosen to enlist laymen willing to work for support of mission causes. This was the forerunner of the Brotherhood organization.
- 1956** - Royal Ambassadors was transferred from WMU to Baptist Men.
- 1958** - North Carolina became the first state to have a Lay Witness emphasis.
- 1965** - Ed Bullock was elected as department director.
- 1976** - North Carolina Baptist Men entered a program of Lay Overseas Missions.

Goals

- To enlist men and boys from 75% of the churches in mission ministries.
- To double enrollment of men and boys in the churches' mission education programs.
- To involve 2000 volunteers annually in state, home, and foreign mission projects in support of Bold Missions.



Royal Ambassadors in Bible study at Camp Caraway.



Bob Watson of Brotherhood department works with RA making offering banks.

Department of Chaplaincy and Language Ministries

Chaplaincy and Language Ministries is responsible for two different areas of work.

Chaplaincy Missions focuses on seven aspects of ministry:

- **Hospital** - May be either a full-time position or a volunteer program manned by local ministers. Training is offered through the Baptist Hospital's School of Pastoral Care.
- **Industrial** - The department works with industrial management in building programs to meet the needs of employees for counseling and spiritual nurture.
- **Institutional** - Includes mental hospitals, centers for the retarded, and correction units. Most existing positions are state or federally funded. The department is working to build volunteer programs in local prison units.
- **Military** - Each branch of the military selects and trains its chaplains. The department's supportive role is to help the chaplain remain close to his denomination.
- **Law Enforcement** - The stress accompanying this field of public service makes this ministry to the men and their families a vital one.
- **Rest Home** - The department involves local churches in ministry to the numerous small group-care homes in local communities.
- **Resort** - Includes ministry in campgrounds and mobile trailer parks. Pastors are also encouraged to be available to local motels and hotels to meet the needs of tourists and staff.

Language Missions ministers to seven language groups in North Carolina:

- **Indian Missions** encompasses eastern Indians including the Lumbee and Waccamaw tribes, and western Indians including the Cherokee.
- **Spanish Missions**, with the largest language group in the state, began eleven years ago at Southside Church, Charlotte. In 1978, Mauricio Vargas joined the department to coordinate the work statewide.
- **Chinese Missions**, through Forest Hills Church, Raleigh, is seeking to reach the Chinese people in the Research Triangle Area, most of whom are students.





Ed Laufman, (right) Director of Missions in the Cullum Association, greets a Vietnamese boat family at Raleigh-Durham Airport. The Association is sponsoring this family.



Spanish language ministry at Union Grove Baptist Church, Kernersville, NC.

- Korean Missions, through Synder Memorial Church, Fayetteville, is under the direction of Yo Bai Kim, full-time pastor of the mission.
- Vietnamese Missions, through Lafayette Church, Fayetteville, is working with the 700 refugees who have settled in the area. Rev. An Phan is pastor of the mission.
- Japanese Missions is well established in the Jacksonville/Fayetteville region with a program at Midville Church directed by Mrs. Toni Romine and one at Eutaw Heights directed by Mrs. Rose McDonald.
- Arab Missions is being organized by Rev. Bill Hern, formerly a Southern Baptist missionary to Arab nations. Arabic-speaking people are the second fastest-growing group of internationals in the state.

Financial Facts

In 1979, the department received 39% of its budget from the Home Mission Board. The remaining 61% was provided by the North Carolina Cooperative Program. More than \$110,780 has been budgeted for this department for 1980.

Historical Highlights

- 1970** - Chaplaincy Missions was organized in a joint agreement with the Home Mission Board under the leadership of Joe Watterson.
- 1977** - The department was enlarged to include language missions. Burke Holland was elected director.

Goals

- To enlist and enable Baptist pastors to become involved in various chaplaincy ministries in the local community.
- To enlist and train both pastors and lay workers to become involved in language ministries in the local community.

Division of Stewardship

**Baptist Building
301 Hillsborough St.
Raleigh, N.C. 27611**

Purpose

Knowing that growth in stewardship is the hallmark of maturing Christians, the Division of Stewardship promotes a plan of Biblical stewardship which involves the believer in terms of lifestyle, giving, money

management, and planning for the future. This plan of Biblical stewardship underlines responsibility to the local church and to the support of missions through the Cooperative Program and the association.

Organization and Work

Working with an eight-member General Board committee, are the division director, a director of stewardship development, an associate director of stewardship development and Cooperative Program promotion, a field worker, and two secretaries. Each year a missionary on furlough joins the division to help create an awareness of mission needs and to challenge churches to greater mission support through the Cooperative Program.

Services provided by the division include:

- Developing and promoting stewardship concepts of lifestyle, money management, and the grace of giving.
- Leading churches and associations into better practices of budget planning, handling and disbursing funds, and reporting on stewardship progress.

- Promoting support of missions through the Cooperative Program and the associations.
- Working with Convention institutions in their development programs and with the Baptist Foundation in developing programs of family finance and estate planning.
- Cooperating with other Convention divisions and agencies in support of North Carolina Baptist programs and with the Southern Baptist Stewardship Commission in developing materials to make Biblical stewardship a meaningful goal in Christian growth.
- Developing and distributing literature, leaflets, posters, programs, articles, graphic art, and reports as needed for stewardship enlistment and promotion.

Financial Facts

The Division will receive \$198,621 for 1980 through the North Carolina Cooperative Program. The 1980 North Carolina Missions Offering provides \$30,000 for special activities related to the Sesquicentennial.

Historical Highlights

1916 - When Walter Johnson became corresponding secretary, the word "stewardship" came to be seen and heard. Prior to this, the term "systematic giving" was sometimes used; however Johnson's vision of regular, systematic, Biblical stewardship slowly began to change patterns of giving.

1921 - Johnson resigned as corresponding secretary to pursue his dream. He planned to conduct "Schools of Applied Stewardship" in the churches. Ill health and personal economic collapse took their toll so that he never fully succeeded. Nevertheless, he pioneered the concept of Biblical stewardship that is taught in North Carolina today.

1925 - The Southern Baptist Convention initiated a plan of cooperative giving with the state conventions, to be called the Cooperative Program. North Carolina participated in the Southern Baptist plan from its inception, even though mounting debts threatened the very existence of its own institutions and agencies.

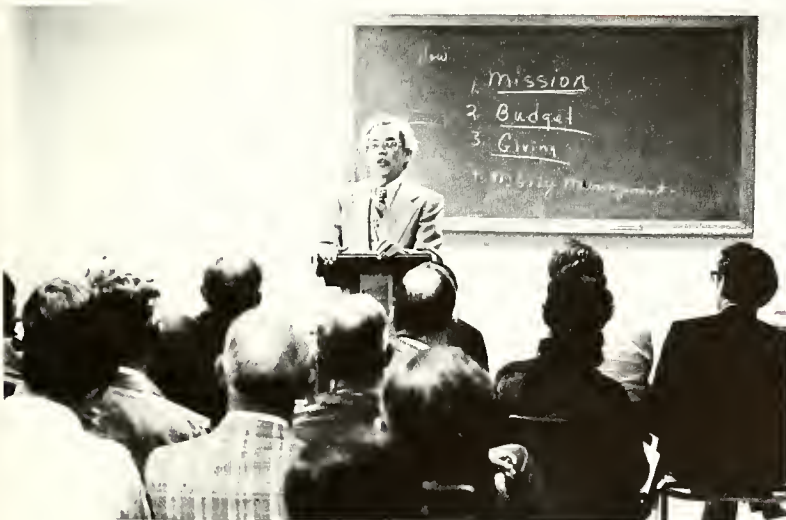
1977 - The division, as now organized, began functioning under the direction of O.D. Martin, Jr. Previously, stewardship and Cooperative Program promotion were two separate areas under Administration.

Bold Missions Goals

- To double church income from approximately \$150 million in 1977 to \$300 million in 1982.
- To double the 1977 Cooperative Program goal of \$12

million to \$24 million by 1982.

- To double giving to associational missions by 1982.



O.D. Martin, Jr., Stewardship director, speaking at Key Leadership Conference.

Division of Youth and Campus Ministries

Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611

Purpose

This division is responsible for an ongoing ministry with high school youth, recent graduates who are beginning careers, and students enrolled in colleges and technical

schools. There are approximately 140,000 students in the 75 colleges and universities in North Carolina. Nearly 40% of them are Baptist.

Organization and Work

There are ten staff members and four secretaries in the Division of Youth and Campus Ministries plus a full-time campus minister at each of the seven Baptist colleges and five full-time interns. An additional 17 volunteers work with students on non-Baptist campuses. These workers are not salaried but receive a travel stipend.

The work of the division is guided by an eight-member General Board committee and is divided into four areas:

- **Special Student/Church Ministries** includes the Youth Corps/Local Church Ministry, a program unique to North Carolina in which some 63 students from Baptist colleges and 17 students from non-Baptist colleges serve as summer youth directors in local churches. The purpose of this program is to develop youth for church-related vocations or lay leadership roles, to strengthen youth work in participating churches, and to promote the seven Baptist colleges and Baptist Student Union programs in non-Baptist colleges. Also provided are a statewide retreat for international students, and marriage and engaged couple retreats for students.
- **Student Ministries** involves the work of Baptist Student Unions on the seven Baptist campuses and 13 other colleges in the state. (There are six BSU Centers.) The department works with the Cooperative Ministries Department in providing a Baptist ministry on campus at Shaw University, North Carolina A & T University, and North Carolina Central. Student Ministries plans two annual conventions reaching some 1000 college youth. Student Summer Missions, financed largely through student offerings, will place 30 students in mission projects in 1980. Approximately 270 other students will be involved in a variety of Convention-related ministries during the summer.
- **Commuter Student and Career Development Ministries** enlists and trains community and church volunteers to work with young career persons in exploring local and state career opportunities and to offer community college students opportunities for personal growth in Christian discipleship. This is a new emphasis in student work and is exploring ways to implement ministries on the 57 community college and technical institute campuses in the state. At present, ministries are being established on 13 campuses.
- **Youth Ministries** works with church youth councils and youth leaders in planning and promoting activities for junior and senior high youth which can lead to deeper Christian commitment. The involvement and training of students in witnessing is a priority of this department. Youth Ministries works closely with the Youth Advisory Council (composed of Convention personnel from the youth sections of each department) to coordinate and sponsor various youth activities during the year. These include three Youth Weeks at Caswell, a statewide Youth Convention, Youth Council Retreats, a High School Seniors' Retreat and the Klesis program which cooperates with WMU and Brotherhood to place six high school students in summer missions.



Youth making preparations for Bible study



Summer youth worker

Financial Facts

The work of the division, except for student-financed summer mission teams, is supported through the North Carolina Cooperative Program - with \$683,087 for 1980. The Sunday School Board also supplies about \$22,000 and some churches and associations provide almost \$14,000 for the student work in their areas. Youth Corps summer

workers receive their living expenses and 50% of their salary from the local church where they serve. The other 50% of the small salary is provided by the student's college if he is from a Baptist school or by the Convention if he is from a non-Baptist school.

Historical Highlights

1922 - The Convention created a Department of Religious Education divided into Sunday School, Baptist Young People's Union, (now Church Training), and Student Activities. Shortly thereafter, Mrs. C.A. Williams was chosen as student worker for Baptist girls attending Woman's College at Greensboro (now UNC-G).

1929 - The first statewide Convention-sponsored student convention was held.

1931 - The Depression had taken its toll. There was only one remaining student minister in the state - Cleo Mitchell - and she was only part-time. Her field of service included campuses in Greensboro, Boone, Cullowhee, and Mars Hill. However, other BSU groups continued functioning with local pastors as advisors.

1940 - John Lawrence became the State Convention's first Student Secretary. There were 23 BSU groups in the state with three full-time campus workers.

1947 - Black students attended the statewide student

convention, marking the beginning of integrated student work.

1949 - Ruby Dean Myers, the first summer missionary from North Carolina, went to Hawaii with support from her fellow students. During the following decade student involvement in missions grew rapidly, as did student work in general.

1959-67 - A number of BSU centers were built. In 1964, North Carolina students went to Korea to help Korean students and missionary Jim Greene build a school; three years later Greene became the seventh director of student work for North Carolina Baptists. In 1965 the Youth Corps had its beginning.

1977 - Several program areas were combined to form the Division of Youth and Campus Ministries, with Jim Greene as director.

1979 - The 50th anniversary of the first statewide convention was observed.

Goals

- To aid a sister state in developing a student ministry program as part of Bold Missions commitment.
- To encourage campus ministry with blacks at four predominantly white colleges and to assist 50 black students to participate in two state and two national conferences.
- To maintain a ministry in at least 12 community college settings.
- To develop a program to provide inspiration and fellowship for international students on a statewide level and to assist campus ministers in meeting the needs of international students.
- To train 50 college and seminary students as summer youth directors in cooperation with Southeastern Seminary.

Council on Christian Life and Public Affairs

Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611

The Division of Christian Life and Public Affairs challenges North Carolina Baptists to become more aware of the ethical implications of the Gospel in daily life. It works to create a social and moral climate in which

the Baptist witness for Christ will be most effective. The bylaws stipulate that the Council will always speak **to** our people rather than **for** them.

Organization and Work

The work of the Council falls into seven categories:

- Family Life - Addressing areas of concern such as strengthening family relationships, counseling in crises, sex, divorce, and single adulthood.
- Human Relations - Overcoming prejudices which foster racism and ageism in our churches and society.
- Moral Issues - Offering a foundation for Christian decisions about personal and social issues such as beverage alcohol, pornography, gambling, crime, prison reform, capital punishment, world hunger, and pollution.
- Economic Life and Daily Work - Stimulating Christian response to issues of poverty, job training, economics, labor/management, working conditions, and retirement.
- Citizenship - Motivating Baptists to be aware of issues and to participate in the political process to effect needed change. This includes interpreting the Baptist position of separation between church and state.
- Public Affairs - Applying Christian social ethics to all areas of community life.
- Aging - Developing attitudes and programs which will point up the physical, emotional, and spiritual needs of the aging and augment church/community efforts to provide for these needs.

Activities of the Council include:

- Planning and conducting seminars on crucial issues.
- Providing a research/resource/referral service on matters of importance.
- Writing and distributing pamphlets on topics of special interest to Baptists.
- Sponsoring workshops for family life enrichment and senior adult retreats.



North Carolina Legislative Building

The staff of the Division works under the guidance of a Council which is composed of 27 members as follows:

- Eight General Board members, one of whom is selected as chairman and serves on the Executive Committee.
- Twelve members at large, elected by the Convention upon nomination by the Committee on Nominations. Four of the twelve must come from Baptist institutions in the state.
- Seven ex-officio members. These are: president of the General Board, editors of the *Biblical Recorder* and *Charity and Children*, executive secretary of the Council, general secretary-treasurer of the Convention, and two college students elected by the state student convention.

The program staff includes the executive secretary of the Council and directors of the departments of Christian family life, Christian citizenship education, and aging. They are assisted by a secretary.

Financial Facts

Major funding for the division comes from the Cooperative Program, with additional program supplements from the SBC Christian Life Commission and the Family Ministry Department of the Sunday School Board. The Council budget for 1980 is \$173,113.

Historical Highlights

1901 - A Committee on Temperance was organized, backed by strong Baptist leadership. This led to the formation of the Anti-Saloon League, which was headed by Josiah Bailey, editor of the *Biblical Recorder*.

1915 - A Department of Social Service was planned, an outgrowth of the temperance movement. The Convention took note that five years of prohibition had resulted in a decrease in murders - from 301 to 136 - and that personal bank deposits in the state were up about \$36 million. From this time on, the Convention took an active part in affairs that influenced moral and

economic life in the state.

1969 - An initial meeting was held of the Council, which replaced committees on Christian life, Christian action, and public affairs. This was a forward step since these committees lacked staff, budget, and effective means of implementing programs.

1973 - Charles Petty became first executive secretary to the Council.

1976-1979 - Department heads for family life, Christian citizenship education, and aging were added. W. Douglas Cole became executive secretary for the Council.

Goals

- To increase awareness of issues to which Christians should apply their faith.
- To motivate Baptists to a more active role in community and political affairs.
- To enrich and strengthen the quality of family life and life for the aging.
- To affect legislative matters dealing with basic freedoms, justice, and the quality of life.



Work of newly formed department of aging

Council on Christian Higher Education

**Baptist Building
301 Hillsborough St.
Raleigh, N.C. 27611**

Purpose

The Council on Christian Higher Education was established as a means for correlating programs of the North Carolina Baptist colleges, developing uniform accounting procedures, and providing better communication between the colleges and the churches of the Convention. The Council exercises no direct authority over the colleges (they are directed by trustees and administrators); nevertheless, there is a definite inter-relatedness of purpose and function which often causes individual colleges to surrender prerogatives in interest of the common good. The real strength of the Council lies in this voluntary concept of community rather than competition.

The Council is composed of 42 members: sixteen members of the General Board's Education Committee; the presidents, academic deans and chairmen of the Boards of Trustees from all seven colleges; and five ex-officio members (Convention president, General Board president, general secretary-treasurer of the Convention, president of the Woman's Missionary Union, and executive secretary of the Council.)

Council directives are carried out by the executive secretary of the Council and his administrative assistant. The work of the council is in three areas:

Administration -

- assists in formulating an equitable division of funds
- works with the General Board in preparing budgets
- sponsors faculty meetings in each college discipline at least every two years
- organizes annual conferences for each of the nine administrative officers from the colleges
- plans programs for Council meetings.

Communication-

- promotes the total program of North Carolina and Southern Baptists
- develops and distributes literature promoting the colleges
- prepares and presents the Council report to the annual Convention
- represents the Council and colleges in associations and churches
- interprets to the Convention as a whole the nature, role, and mission of the Christian college.

Research and Study concerning-

- financial support
- student recruitment
- curriculum development
- capital needs
- current operation and overall development.

The executive secretary of the Council seeks to keep abreast of developments and trends in higher education by attending a variety of educational conferences and by special research into specific fields.

Historical Highlights

- 1942** - The Convention appointed a 64-member Commission on Christian Higher Education.
- 1943** - The Convention approved a Commission recommendation to create a permanent Council.
- 1944** - The Council was formed with Claude Gaddy as the first executive secretary. Other Council executives have included Harold Cole and Ben Fisher.
- 1971** - T. Robert Mullinax was elected as Council head.

Financial Facts

The Council budget comes from Cooperative Program funds allocated annually for Christian Higher Education. Currently the seven Baptist colleges and the Council receive 25.3% of Cooperative Program funds. In 1980, the Cooperative Program allotment for the colleges is \$4,427,500. In 1980, the North Carolina Missions Offering goal includes \$115,000 for Christian higher education scholarships.

North Carolina Baptist Schools

The seven Baptist colleges offer predominantly liberal arts curricula in preparation for careers in education, medicine, business, and church-related fields. Education of the total person is stressed, with an emphasis on the search for truth and the source of truth.

Each of the colleges has its own Board of Trustees who are responsible for the administration and faculty.

In 1978, total enrollment of the seven schools was 14,770 with 868 preparing for church-related vocations.

Campbell University

Buies Creek, NC 27506

Enrollment is more than 2500. Campbell's newest program is a three-year school of law leading to a degree of Juris Doctor. Also newly offered are Masters degrees in Education and Business Administration. Scholarship assistance for worthy and needy students totals \$503,400 for the 1979-80 academic year, made possible by Cooperative Program funds. Future plans include the establishment of a school of business, a major in church music, and a program of extension studies in religion offered in other areas of the state in cooperation with the Seminary Extension Department of the State Convention.



Kivett Building

Historical Highlights

- 1887** - Buies Creek Academy opened in a small one-room building under the private ownership of J.A. Campbell.
- 1900** - Fire destroyed all buildings except a large tabernacle, which housed the school for the next 3 years.
- 1903** - The Kivett Building was completed.
- 1911** - Trustees elected by the Little River Association assumed ownership of a new dormitory and subsequent buildings, since J.A. Campbell wished to eventually turn ownership of the school over to Baptists as a body.
- 1925** - J.A. Campbell and his wife deeded their remaining interests to the State Convention for approximately \$28,000.
- 1926** - The Convention authorized the Academy to become a junior college and the next year it was renamed in honor of its founder.
- 1959** - The Convention authorized trustees to convert Campbell to a senior Baptist college.
- 1967** - Norman A. Wiggins became president.
- 1976-78** - The Law School opened and the graduate programs in Education and Business began.
- 1979** - Campbell assumed university status.

Financial Facts

In 1977-78, General Income was \$11,199,428 from:
Tuition and Fees, \$5,375,025
Endowment, \$89,400
Cooperative Program, \$550,000
Other, \$5,185,003
Income from Dormitories, Cafeteria, etc., was \$2,905,320 (gross receipts).

Chowan College

Murfreesboro, N.C. 27855

Enrollment is close to 1100. A two-year college, Chowan offers 44 curricular programs leading to baccalaureate degrees at senior colleges or to two-year vocational preparation programs. It offers outstanding programs in photography and graphic arts. It is the only North Carolina Baptist college offering degrees in these subjects. Chowan is committed to providing quality education and to helping students gain a philosophy of life which will lead to their development as responsible Christian leaders. Financial assistance is given to ministerial students and students preparing for church-related vocations, to wives and children of Baptist ministers, and to graduates of the North Carolina Baptist Children's Homes.

Historical Highlights

- 1848** - Chowan was first founded by the Chowan Baptist Association as a "school of high order" for young women.
- 1849** - It was incorporated as the Chowan Baptist Female Institute.
- 1911** - With its name changed to Chowan College, the school became one of the colleges of the State Convention.
- 1931** - Chowan became co-educational.
- 1937** - Unable to maintain senior college status, Chowan became a junior college.
- 1943** - The school closed due to financial problems and decreased enrollment; however, trustees continued to be elected.
- 1949** - Chowan reopened as a co-educational junior college.
- 1957** - Bruce E. Whitaker was elected president.

Financial Facts

In 1977-78, General Income was \$3,462,639 from:
Tuition and Fees, \$1,485,403
Endowment, \$46,708
Cooperative Program, \$152,038 (plus \$173,326 for plant fund)
Other, \$548,648
Income from Dormitories, cafeteria, etc. was \$1,229,842.



Columns Building

Gardner-Webb College

Boiling Springs, N.C. 28017

Enrollment is approximately 1350. Gardner-Webb awards the Bachelor of Science and Bachelor of Arts degrees. In addition, it offers Associate of Arts degrees in business and nursing. Degree programs in Medical Technology are offered through cooperative agreements with the Bowman Gray School of Medicine and Charlotte Memorial Hospital.

Gardner-Webb is the only Southern Baptist college offering a degree program for the deaf in which hearing students skilled in sign language are paired with deaf students to interpret classroom presentations and provide tutorial services. Special radio readings for the blind are provided through the college radio station. Since the campus is entirely barrier-free, students confined to wheelchairs are being sought and offered the opportunity to enroll in the college.



Historical Highlights

- 1905** - The school was initiated as the Boiling Springs High School by Kings Mountain Association and later also adopted by the Sandy Run Association.
- 1928** - With the growth of the public school system, the school became Boiling Springs Junior College.
- 1942** - The name was changed to Gardner-Webb College in honor of the Gardner and Webb families who liberally supported the college at that time.
- 1948** - Gardner-Webb was admitted to the North Carolina Baptist family of colleges. Accreditation by the Southern Association of Colleges and Schools was given during the same year.
- 1971** - Accreditation as a senior college was achieved.
- 1976** - Craven E. Williams became president.

Financial Facts

In 1977-78, General Income was \$3,590,115 from:
Tuition and Fees, \$2,637,692
Endowment, \$102,769
Cooperative Program, \$430,046
Other, \$419,608
Income from Dormitories, Cafeteria, etc., was \$1,341,296.

O. Max Gardner Building

Mars Hill College

Mars Hill, N.C. 28754

Enrollment totals nearly 1700. Mars Hill offers 5 different degrees with 43 majors and 14 minors. A unique Appalachian Scholars program is designed to train students to assume leadership roles in preserving the history and culture of Appalachia. Emphasis is given to a Continuing Education Program which serves the academic needs of adults in western North Carolina. Other degrees include Bachelor of Social Work and Bachelor of Musical Theatre Performance.

Historical Highlights

- 1856** - Mars Hill was founded as the French Broad Baptist Institute by a small group of pioneer citizens who were the sons and grandsons of the original settlers of the area. There were no public schools in western North Carolina at that time.
- 1859** - Although chartered as Mars Hill College by the General Assembly, the school was more nearly a senior high school with some college-level courses.
- 1863** - The school was closed. Civil War troops were quartered on the campus, resulting in the burning of a dormitory and the home for teachers. The only remaining building was badly damaged.
- 1865** - The remaining building was partially repaired and the school reopened.
- 1921** - The school was reorganized as a junior college.
- 1923** - The Convention began electing the school's trustees.
- 1959** - The State Convention approved plans for converting Mars Hill to senior college status.
- 1966** - Fred B. Bentley became president.



Coyte Bridges Memorial Dining Hall

Financial Facts

In 1977-78, General Income was \$5,817,571 from:
Tuition and Fees, \$3,530,427
Endowment, \$38,823
Cooperative Program, \$425,417
Other, \$1,822,904
Income from Dormitories, Cafeteria, etc., was \$1,576,059.

Meredith College

Raleigh, N.C. 27611

Enrollment totals nearly 1600. Meredith had its origin in the idea that Baptists needed to educate their daughters equally as well as their sons. The school provides a strong education department, with approximately half of the graduates each year certified to teach. Three degree programs are available - Bachelor of Arts, Bachelor of Science, and Bachelor of Music.

Meredith seeks to build bridges into the larger community through services to meet changing needs. The growth of non-credit enrichment courses has been impressive with 1087 students enrolled during 1978-79. Approximately 1500 Continuing Education Units were awarded in non-credit courses during the same period.

In 1977-78, nearly 65,000 persons participated in conferences, courses, and other activities on the Meredith campus, including the Foreign Mission Board's Journeyman orientation program.

Historical Highlights

- 1835** — Thomas Meredith was named chairman of a committee to study formation of a school for young women.
- 1891** — Baptist Female University was chartered as an institution of the State Convention.
- 1899** — The first students were enrolled as the school opened, offering a baccalaureate and master's degree in twelve disciplines.
- 1910** — The name was changed in honor of Thomas Meredith, whose persistence helped make the school a reality.
- 1926** — Meredith moved from its original campus near the State Capitol to its present site.
- 1972** — John E. Weems became president.

Financial Facts

In 1977-78, General Income was \$6,129,840 from:
Tuition and Fees \$3,020,707
Endowment \$260,085
Cooperative Program \$439,814
Other \$881,540
Income from Dormitories, Cafeteria, etc. was \$1,527,649.



Meredith Chorale in Rotunda of Johnson Building.

*Wake Forest University

Winston-Salem, N.C. 27109

Enrollment in the undergraduate school is about 3100. The four professional and graduate schools bring the total enrollment to almost 5000.

Traditionally Wake Forest is a liberal arts institution with athletic, artistic and social activities focused on education in the humanities, the social and natural sciences, mathematics, and the fine arts. Students are prepared for careers in teaching, ministry, law, medicine, business, research, and other professions.

The North Carolina Baptist Historical Collection is located in the Wake Forest University library under the supervision of John Woodard. This position is jointly supported by the University and the Convention.



John Woodard, director of Baptist Historical Collection, located at Wake Forest University.

Historical Highlights

- 1834** — Wake Forest Institute was founded by the Convention as a liberal arts and manual labor institute for men. The campus was located north of Raleigh in "the forests of Wake County".
- 1838** — Trustees abandoned the manual labor approach. The school was rechartered as Wake Forest College.
- 1894** — A school of law was established.
- 1902** — A two-year medical school was added.
- 1941** — The medical school moved to Winston-Salem and began a four-year program as the Bowman Gray School of Medicine.
- 1948** — A school of business administration was established, evolving into the Babcock School of Management by 1969.
- 1956** — In compliance with a 1946 agreement between the Baptist State Convention and the Z. Smith Reynolds Foundation, the college moved to Winston-Salem. The Foundation has continued support averaging \$647,000 annually. Total gifts from the Foundation through 1978 amounted to \$21,402,889. Gifts for operations amounted to \$820,000 in 1978, as for the previous six years.
- 1967** — The name was changed to Wake Forest University. James Ralph Scales became president.

Financial Facts

In 1977-78, General Income for the Schools of Arts and Sciences, Law, and Management was \$23,299,013 from:

- Student tuition and fees \$10,914,283
- Endowment and trust income \$1,483,601
- Gifts and grants \$1,375,779
- Cooperative Program \$813,000
- Organized activities relating to educational department \$214,312
- Other sources \$1,173,022
- Research, Institutes and others \$778,280
- Student aid \$1,000,822
- Auxiliary Enterprises (Dormitories, Cafeteria, etc.) \$5,545,914

*As a result of action taken by the trustees of Wake Forest University, and by vote of the 1979 State Convention, a different and unique covenant relationship now exists between the school and the Convention. While trustees are still elected by the Convention, all recommendations to the Nominating Committee are made by the University's Board of Trustees. Beginning in 1981, the school will not receive a regular Cooperative Program allocation. But any church may request that 6.04% of its Cooperative Program gift be sent to Wake Forest University. (See other footnotes on pages 51 and 54.)

Wingate College

Wingate, N.C. 28174

Enrollment exceeds 1400. In addition to its baccalaureate, Wingate offers such specialized programs as textiles management and medical assisting, and operates a special summer term for students whose high school preparation has been insufficient. An international travel-study program allows qualified sophomores ten days of travel-study abroad at no additional cost above normal tuition and fees.

Historical Highlights

- 1895 — Wingate School (grades elementary through high school) was established by Union Baptist Association.
- 1923 — A junior college level was added to the curriculum.
- 1949 — The college entered into an agreement whereby the State Convention would elect trustees and contribute support.
- 1974 — Thomas E. Corts became president.
- 1976 — Wingate became a four-year senior college.

Financial Facts

In 1977-78, General Income was \$4,313,088 from:
Tuition and Fees \$1,723,937
Endowment \$381,577
Cooperative Program \$322,284
Other \$583,027
Income from Dormitories, Cafeteria, etc. was \$1,180,529.



Ethel K. Smith Library

Council On Christian Social Services

**Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611**

Purpose

The purpose of the Council is to relate the work of the three social service institutions (Baptist Children's Homes, Baptist Hospital, Baptist Homes for the Aging) to the responsibilities of the General Board. Unlike the two previous councils we have explored, the Council on Christian Social Services does not have a full-time executive secretary, but is led by the associate general secretary of the Convention, as set forth in the Constitution.

The Council is made up of fourteen General Board members who serve on the Social Services Committee in addition to the president of the Children's Homes, superintendent of the Homes for the Aging, president of Baptist Hospital, the chairman of each institution's board of trustees, the general secretary-treasurer, the presidents of the General Board and the Woman's Missionary Union, and the associate general secretary in his role as executive secretary to the Council.

Historical Sketch

1956 — A committee of 25 was established to study the needs and possibilities of the various institutions and to report back to the Convention within two years.

1959 — The Committee of 25 recommended, and the Convention approved, a Council on Christian Social Services to initiate, plan, promote and coordinate the denomination's social service program.

Financial Facts

For 1980 the three institutions under the Council will receive \$1,744,750 from the Cooperative Program. This is 9.97% of the Convention's total budget. The 1980 North Carolina Missions Offering sets aside 60% or \$1,380,000 for these three institutions.

North Carolina Baptist Institutions

Although each of the social service institutions is widely different in scope and function, they have a single goal: to minister to the whole man with the whole gospel. They are the gospel in action — tangible expressions of Baptist concern that every area of life be made redemptive through Christ's love.

Baptist Children's Homes

**Box 338
Thomasville, N.C. 27360**

Purpose and Services

The care of dependent, neglected and homeless children and the rendering of related services to their families is the purpose of the Baptist Children's Homes. The agency works closely with other institutions and agencies to strengthen wholesome Christian family life throughout the state. Services are directed toward the preservation and rehabilitation of families, hopefully, to avoid having to place children away from their own homes. Counseling aimed at preventing disintegration of the family is a vital part of the Homes' program.

Programs designed to achieve the above goals include:

- **Family Service Centers and Family Education** — A relatively new concept which offers greater cooperation between the Homes and local Baptist churches in ministering to families. A model center is now serving an eight-county area with offices located in Charlotte. A second center is in operation with Odum Home, Pembroke, as the hub for work in ten counties.
- **Emergency Care** — Providing temporary emergency care for school-aged youths whose families are experiencing crisis. Length of stay is from one to ninety days during which time the person responsible for the child is helped to make plans for the child's future. Each of the four emergency care centers is licensed by the state. Referral must be made by the child's legal custodian and placement can usually be made immediately. The four emergency care facilities are operated by the Baptist Children's Homes in cooperation with the Baptist association serving the geographical area in which the home is located.
- **Child Development Center** — A demonstration center for weekday programs for children ages 2-6 assists churches in planning for weekday child care and early education as part of their local programs. Services of the Center are available free of charge to church leaders, study committees, and preschool staff.



- **Specialized Outdoor Programs** — Utilizing wilderness camping, mountain climbing, backpacking, canoeing programs to enable boys to become aware of their abilities and to enhance their self-image. A site for wilderness camping is situated on the Neuse River on the Kennedy Home campus at Kinston. There is a modified but similar unit at Wall Home, Wallburg.
- **Social Work Services** — In addition to admitting children to group care, foster care, emergency care and maternity care, the social work staff maintains an intensive working relationship with each family. Crisis intervention is available in stress situations such as a death, illness, a child in trouble, loss of income or property, family break-up, or unwed pregnancy. Referral services direct individuals and families when other agencies are able better to meet their needs. Financial assistance to prevent separating the family during brief crisis periods is also available. Help with advanced education beyond high school is given children who have been in the care of Baptist Children's Homes, either through scholarships or loans.

- Foster Family Services — Not every child needing to be placed outside his home for a period of time is able to adjust to a large group setting. Carefully chosen and licensed foster family homes offer emotional, social and spiritual support to the troubled child.
- Maternity Home Services — Providing for the total needs of the unwed mother through a family living situation giving supportive concern through this time of crisis. A central goal is to assist the expectant mother to make realistic plans for both her future and the future of her baby. Any unmarried pregnant girl may apply to the home through the regional social work center nearest her home. Excellent medical services are provided in addition to an opportunity to continue education through the Asheville Optional School.

Organization

The statewide ministry of Baptist Children's Homes of North Carolina, Inc., is operated under the direction of 36 trustees, who are elected by the Convention from affiliated churches. One-fourth of these rotate off annually. The executive administrator, regional and local administrators carry on the Homes' many services. *Charity and Children*, an official twice-monthly publication, has served as the voice of the Baptist Children's Homes for over 90 years. During these years the work has grown to include the following facilities:

Children's Homes Campuses

Broyhill Home - Clyde
 Mills Home - Thomasville
 Wall Home - Wallburg
 Kennedy Home - Kinston
 Cameron Home - Vass
 Odum Home - Pembroke
 Greer-Burris Home - Chapel Hill (to be opened soon for children with special needs)
 McNeill Home - Indian Beach (summer cottage)

Emergency Care Centers

Thermal Belt Emergency Care Center - Forest City
 Burlington Emergency Care Center - Burlington
 Charlotte Emergency Care Center - Charlotte
 Henderson Emergency Care Center - Henderson

Regional Social Work Centers

Asheville
 Raleigh
 Hickory (at Highland Baptist Church)

Family Services Centers

Charlotte
 Pembroke

Other

Administrative Offices - Thomasville
 Maternity Home - Asheville
 (The Convention has asked the Baptist Children's Homes to develop a 3-year pilot program for group-home care for handicapped adults.)

Financial Facts

The budget adopted by the trustees for 1979-80 is \$5,228,012. Of this amount, \$1,050,000 is from the Cooperative Program and \$690,000 from the North Carolina Missions Offering. Other sources of income include support payments and gifts from individuals, businesses, foundations, wills and bequests.



Historical Highlights

1762 — The colonial government of North Carolina provided for apprenticeship of orphans who were furnished food, clothing, medicine, lodging, and schooling. Boys served until 18; girls until 21. When dismissed, each was to receive a new suit of clothes, a Bible, and six dollars in cash. This arrangement was followed until the onset of the Civil War.

1867 — John H. Mills, Baptist educator and lay leader, purchased the *Biblical Recorder*. As editor, Mills traveled the state and saw first-hand the distress of countless Civil War widows and orphans.

1872 — Mills offered a resolution to the Grand Lodge of Masons that brought about Oxford Orphanage, the first child-care institution in the state. Mills served as superintendent of Oxford Orphanage until 1884.

1883 — Articles by concerned Baptist leaders appeared in the *Biblical Recorder*, urging Baptists to organize a ministry to orphans.

1884 — A resolution presented to the annual Convention meeting in Raleigh to establish an orphanage was debated heatedly. The climate was not favorable and no action was taken at the afternoon session. After the session adjourned, eight Convention leaders met at First Baptist Church and formed the Baptist Orphanage Association. Announcement of the action was made to the Convention that night.

The Association unanimously elected John Mills as superintendent of the new venture along with five trustees and a five-member committee to plan and direct the work. It was 1927 before election of trustees was given over to the Convention.

1885 — Eighty acres of farmland were purchased in Thomasville for \$1,150. Funds to erect four cottages were secured and the first cottage, Mitchell, was completed before the Convention met that fall. Even as the Convention met, the first child, Mary Presson, was being admitted to what would be named Mills Home.

With only one dissenting vote, the 1885 session voted to admit the child-care program into the Convention program.

1914 — Kennedy Home was founded on land given in 1912 near Kinston by the Kennedy family.



Specialized outdoor program which enables boys to become aware of their abilities and enhance their self-image.

1921 — Mother's Aid was begun statewide.

1934 — Foster homes began to be used statewide.

1957 — Operation of the home in Pembroke (now Odum Home) was assumed by North Carolina Baptists.

1958 — W.R. Wagoner became director of Baptist Children's Homes.

1959 — Regional Social Work Centers were opened.

1963-67 — Three new homes were begun: Greer-Burris in Chapel Hill, McNeill in Indian Beach, and Wall in Wallburg.

— The Child Development Center in Thomasville began operation in 1965.

1970 — Maternity Home in Asheville began operation.

1971 — Broyhill Home, Waynesville, opened.

1974-76 — Emergency Shelters were opened in Burlington, Charlotte, Forest City, and Henderson.

1977-79 — Family Service Centers were set up in Charlotte and Pembroke, and a Retreat Center at Ridgecrest.

Baptist Hospital

2900 S. Hawthorne Road
Winston-Salem, N.C. 27103

Purpose and Services

Founded to bring "the healing art more definitely under the dominion of the Great Healer", North Carolina Baptist Hospital from its beginning has purposed to care for the sick in a manner reflecting its Christian heritage and denominational tie.

The hospital is unusual in terms of programs. First, it is a teaching hospital - one of only three associated with full medical school facilities in the state. Second, it is a referral hospital to which persons with rare and complicated medical problems are referred by their family physicians. And third, it is unusual because of its nationally known Department of Pastoral Care.

As a **teaching hospital**, the institution is closely linked to the Bowman Gray School of Medicine of Wake Forest University. Although the hospital and the school of medicine are each governed by different boards of trustees, they are so closely inter-related they appear to function as one. Three nearby schools of nursing bring their students to Baptist Hospital for clinical training. Some 400 medical students from Bowman Gray, more than 300 resident physicians, and approximately 250 allied health students receive clinical training at the hospital facilities. Seventy-five students are enrolled in the various clinical pastoral education programs offered through the hospital's School of Pastoral Care.

As a **referral hospital**, Baptist Hospital provides a variety of specialized services available in only a few medical facilities. The hospital pioneered in cobalt therapy for treatment of cancer and was the first hospital in this state to offer this treatment. It was one of the first in the state to provide a special intensive care nursery for babies sick at birth. Other specialized services include: the Clinical Sonic Laboratory for diagnosis and research; the Nuclear Medicine Section for studying and managing strokes and tumors; a research program on leukemia, the most common type of childhood cancer; a Hearing and Speech Center; eye and kidney clinics; and an inhalation therapy clinic. Open heart surgery has been performed at Baptist

Hospital for a number of years. In addition, the Department of Family Medicine provides primary health care (that which one would normally receive from a family physician) to approximately 5,000 families in the Winston-Salem, Forsyth County area.

The **Department of Pastoral Care**, one of the most outstanding schools of its kind in the nation, is a pioneer in the field of pastoral chaplaincy and education. It offers an extensive chaplaincy program to patients and their families as well as providing a training program for ministers. Sunday morning and three mid-week services are held in Davis Chapel and piped into patients' rooms by way of closed-circuit television. In-service education for nursing personnel and medical students helps them deal with the whole person in terms of Christ's love and concern.

Five Life Enrichment satellite centers are located at Winston-Salem, Fayetteville, Raleigh, Morganton, and Charlotte. These centers provide Christian counseling in all areas of life, focusing on marriage, family, job enrichment, and personal development. Individual, group, and family counseling plus conferences, workshops, and Bible study are parts of the program.

Organization

The hospital is operated by 30 trustees who are elected by the Convention with one-fourth rotating off annually. The trustees employ a chief executive officer who is responsible for the day-to-day operation of the hospital, assisted by six vice-presidents in charge of the various aspects of hospital management and patient care. Employees, including residents and interns, number about 2900.



1938 Board of Trustees of the N.C. Baptist Hospital that deeded land for the Bowman Gray School of Medicine.

Financial Facts

The primary source of income is patient care fees. The hospital is run as a self-supporting institution and as such receives no Cooperative Program funds. Cooperative Program funds are used, however, to support the School of Pastoral Care. For 1980, \$224,000 was budgeted for this purpose. Monies received through the North Carolina Missions Offering are used exclusively to assist persons who are unable to pay full medical costs. For each dollar given through this offering, the hospital performs more than three dollars of free medical care. The amount of \$345,000 was received in 1979 from the 15% allowed the hospital from the North Carolina Missions Offering.

In 1978, 226,913 patients were treated in the outpatient clinics, the Bowman Gray Department, four clinics, and the emergency room; 22,101 were admitted to the hospital for a total of 192,529 patient days. Patients were from 90 counties in North Carolina, from 29 other states, and from three foreign countries.

Historical Highlights

- 1920** — A movement was initiated by the Baptist State Convention to establish a hospital.
- 1922** — Winston-Salem was selected as the site and construction of an 80-bed hospital was started on Hawthorne Hill, an area which at that time was not accessible by a hard-surface road. Formal opening took place in May of 1923.
- 1939** — A plan was approved by the hospital trustees, the trustees of Wake Forest, and the Baptist State Convention to accept the resources of the Bowman Gray fund and move the Wake Forest Medical School to Winston-Salem.
- 1941** — A six-story medical school building was completed on a site adjacent to the hospital. The medical school, which had existed on the old Wake

Forest campus as a two-year school since 1902, was expanded to a four-year school and named the Bowman Gray School of Medicine.

- 1942** — Hospital facilities were enlarged to 300 beds.
- 1945** — Dr. W.K. McGee, a Thomasville pastor and hospital trustee, was employed as director of religion, responsible for denominational relations and chaplaincy service to patients.
- 1946** — Dr. Richard K. Young came to assume duties of chaplain. He founded and directed (until 1970) the School of Pastoral Care.
- An outpatient department designed to serve 50,000 patient visits a year was opened.
- 1959** — The former nurses' home was renovated and opened as one of the nation's first progressive care units.
- 1970** — John E. Lynch was employed as the hospital's chief executive officer.
- Calvin Knight was employed as associate to Dr. McGee in Church and Community Relations. Upon Dr. McGee's retirement, Mr. Knight was named director of this department.
- 1973** — Reynolds Tower, a 16-story patient care facility was dedicated in services marking the 50th anniversary of the hospital's opening.
- 1976-79** — A Medical Center Challenge Fund to raise \$18 million was initiated. A \$6 million Family Practice Center was completed, existing buildings renovated, and external corridors built.
- Demolition began on "Old Main" the original building. Within two years, a six-story Focus Building is to be erected - the final project in the Challenge Fund.

Goals

- To further deepen the hospital's commitment to its Christian heritage through seeking to meet the emotional and spiritual needs of patients and their families.
- To establish a burn treatment center.

North Carolina Baptist Homes, Inc.

2900 Reynolds Park Road
Winston-Salem, N.C. 27107

Purpose and Services

It is the purpose of North Carolina Baptist Homes, Inc. to provide a ministry to the aging who are unable or unwilling to live alone. Persons age 65 and over are the fastest-growing segment of our population. This fact, coupled with changing patterns of family life and spiraling inflation, has given added impetus to the Homes' ministry. This ministry provides residents with a secure home, nourishing food, opportunities for spiritual growth, stimulating activities, and medical care for the remainder of life.

Organization

North Carolina Baptist Homes, Inc. is a statewide organization with six retirement homes and a nursing-care unit with facilities for 79 patients. Total capacity of all facilities is 300. Each home is licensed by the state and is staffed with a supervisor, dietician, and activities director, with medical assistants on call. The nursing-care unit is designed for both intermediate and skilled nursing care on either a short- or long-term basis. The agency is operated by a 20-member Board of Trustees elected by the Convention, one-fourth of whom rotate off annually. An executive-director is in charge of the whole organization. Facilities are located as follows:

- Resthaven Home — Winston-Salem
- Hayes Home and Apartment Complex and Nursing Care Unit — Winston-Salem
- Albemarle Home — Albemarle
- Hamilton Home — Hamilton
- Yanceyville Home — Yanceyville
- Western Carolina Home — Asheville





Financial Facts

The budget adopted by the trustees for 1979-80 is \$1,085,000 with \$470,750 from the Cooperative Program and \$345,000 from the North Carolina Missions Offering. These funds supply approximately 24% of the operating budget for the Homes (8% from Cooperative Program, 16% from North Carolina Missions Offering). These are used to supplement the care of residents, most of whom cannot assume the full cost of care.

Historical Highlights

1951 — Resthaven Retirement Home was opened - the fruit of concerned Baptists of Pilot Mountain Association who raised \$5,000 as a challenge gift to the Convention. James M. Hayes, Sr. was founder of the home.

1953 — Albemarle Home was dedicated.

1957 — Hayes Home and Nursing Care Unit were completed.

1960 — William A. Poole was elected executive director of the Homes. The philosophy of the trustees continued to be that small group-care facilities should be built in strategic areas rather than one large institution. Other homes followed.

1962 — Hamilton Home was opened.

1967 — Yanceyville Home began receiving residents.

1979 — Western Carolina Home in Asheville was formally opened.

Goals

- To double capacity of the Homes to 600 by 1984.
- To erect a 70-bed addition to the Nursing Care Unit at Hayes Home.
- To construct 20 more apartments in the complex at Hayes Home.
- To construct a new retirement complex in Mecklenburg Association.

North Carolina Baptist Foundation

**Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611**

Purpose

Emphasizing total commitment of both life and possessions, the North Carolina Baptist Foundation is chartered "to receive, hold, administer and distribute gifts of any kind for the promotion of Missionary Baptist causes in general . . . or any specified object of the denomination". The Foundation serves as the endowment agency of the Convention and acts as a trustee for those endowments directed to Baptist institutions and mission causes through the Foundation.

Practically speaking, the Foundation provides a channel through which gifts of money, securities, real estate, etc. may be held in trust. This is done primarily in three ways:

1. Testamentary gifts — in which a gift is transferred from an estate to the charitable cause by statement in a will.
2. Annuity trusts — in which assets are transferred to the Foundation with the donor to receive annuity

payments for his/her lifetime.

3. Outright gifts — in which income or principal is immediately available for mission causes.

Specific Foundation tasks include:

- Co-sponsoring Baptist Institution Development Officers Conference.
- Training in estate planning for directors of missions.
- Church clinics on estate planning.
- Luncheon conferences with attorneys to present information and materials on Foundation services.
- Designing, producing, and distributing materials on stewardship and estate planning to pastors, other Baptist leaders, donors, and any persons requesting information.
- Management of investments and distribution of income to charitable beneficiaries.

Organization

The Foundation is directed by a 15-member Board of Directors who serve five years. One-fifth rotate off annually to be replaced by nomination and election by the Convention. The staff is composed of an executive secretary, administrative assistant, and staff assistant. The Foundation retains legal counsel for assistance in

preparing wills, deeds, trust agreements, and other documents involving Foundation participation. Staff members are available to counsel with persons concerning estate planning. They work closely with development officers emphasizing stewardship commitment.

Financial Facts

The Foundation is the only institution or agency of the Convention which receives its total operating budget from the Cooperative Program. For 1980, \$105,600 has been budgeted for the Foundation. Total assets of the

Foundation are \$4,200,000. In 1978-79, amounts totaling about \$143,000 were paid to various Baptist churches, associations, institutions, and mission causes as designated by the donors.

Historical Highlights

1919 — A gift of \$2,000 to build a hospital initiated formation of the Foundation. Promotion and direction were provided by a part-time director and volunteer help.

1930 — Assets had grown to \$125,000.

1960 — Assets were \$264,861. The Foundation was still without a full-time director.

1962 — The Convention provided funds to employ the first full-time director, C. Gordon Maddrey, business and civic leader.

1970 — Under the guidance of a full-time director, assets had nearly quadrupled, totalling \$1,046,654.

1972 — Edwin S. Coates was elected executive-secretary.

1979 — Assets exceeded \$4 million.

Goals

- To provide intensive training in tax law changes to enable the staff to keep abreast of this constantly changing field.
- To increase training and coordination of efforts with development officers of the various institutions.
- To provide Foundation staff with intensive 'on-the-site' study to enable them to interpret the mission and needs of the institutions.
- To provide better follow-up in keeping the donor informed about what his support is accomplishing and to minister to him personally as a token of Baptist appreciation and concern for his total person.
- To consider assuming direct management of trust funds by Foundation staff, depending upon a study of costs, efficiency, and training requirements.



Janie P. Dixon has made a living will to support Christian education scholarships and missions.

Biblical Recorder

Baptist Building
301 Hillsborough Street
Raleigh, N.C. 27611

Purpose

A well-informed Baptist is concerned about all aspects of his denomination — its progress and its problems, and the ways it relates to the world at large. The *Biblical Recorder*, journal of the Baptist State Convention, is the only publication in the state promoting the full Baptist program, including missions, evangelism, benevolences, and Christian education.

In its charter, the weekly (48 issues per year) news magazine is charged to "maintain and safeguard the inalienable rights and privileges of a free press . . . consistent with the traditional Baptist emphasis upon the freedom, under Christ, of both the human spirit and individual Baptist churches."

Basic purposes of the *Recorder* are:

- Indoctrination: Baptists need to know what they believe and why, especially today when so many cults and sects are competing for Baptist loyalties and gifts.
- Information: Coverage of Baptist issues begins in the

local church and association and extends to 90 countries of the world where Southern Baptists support mission projects.

- Enlistment: For a few pennies, the *Recorder* can reach inactive church members who have little or no concern for their church and its ministry.
- Inspiration: The *Recorder* contains articles which inspire Christians to deeper commitment to Christ through involvement in the local church.
- Communication: Secular news media cannot replace the *Recorder* in communicating to Baptists the ever-present needs for involvement in moral and social issues.
- Unity: The consistent reader becomes a part of all that North Carolina Baptists are doing to promote the Kingdom of God. Providing a channel through which all Baptists can be aware of Baptist issues brings strength and unity of purpose.

Organization

The *Biblical Recorder* is operated by a 16-member Board of Directors who serve four years. One-fourth rotate off annually to be replaced by election of the Convention. The directors are responsible for the employment and work of the editors and staff.

The editors cover newsworthy events in North Carolina Baptist life, write articles, and edit materials from sources

such as *Baptist Press* and *Religious News Service*. The Communications Division in the Baptist Building helps supply news and photographs. In addition to the two editors, there are five full-time and two part-time employees on the staff, who are responsible for circulation, advertising, and computer information. The *Recorder* does not operate presses of its own.

Financial Facts

Estimated expenses for 1980 are over \$600,000. Of this, \$150,000 will be received from the North Carolina Cooperative Program. Other revenue is received from subscriptions and advertising.

Goals

- Circulation to increase to 150,000 during next several years.
- Substantial increase in every-family budget plan for churches.

Historical Highlights



1833 — *The North Carolina Baptist Interpreter* was first published by Thomas Meredith in Edenton.

1834 — The name was changed to *Biblical Recorder and Journal of Passing Events*. This was the third state publication to be established in the Southern Baptist Convention.

1838 — *Recorder* offices moved to Raleigh.

1842 — No issues appeared due to lack of financial support. Publication was resumed the following year.

1865 — Publication was suspended during the final six months of the Civil War.

1938 — *Recorder* was purchased by the State Convention. Although privately owned before this date, it had always been described as an organ of the State Convention.

1950 — Circulation was 40,866.

1960 — Marse Grant became editor.

1976 — Charles Richardson became assistant editor.

1979 — Circulation was 120,000.

Baptists Working Together — Through the Southern Baptist Convention

The Southern Baptist Convention is:

1. An annual meeting of thousands of messengers to share fellowship, hear reports and make decisions about the work they sponsor.

2. An organization formed in 1845 for "eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel" through elected boards, commissions, and committees.

3. A term used as a synonym for the "Southern Baptist denomination" — which is a fellowship of over 13,000,000 members in 35,400 churches in all 50 states. These members work together in 1,200 associations, 34 state

conventions, and the national convention.

This section will often refer to the Southern Baptist Convention annual meeting, for the messengers in that meeting are the final authority over the organization that works for Southern Baptists year-round. This section will survey the agencies of this Southern Baptist Convention organization with their purposes, programs of work, means of support, histories, and goals.

The purpose of all Southern Baptist Convention work is **to lead men to God through Jesus Christ**. Within this purpose, each agency and institution fills its particular role.

Organization

The annual Southern Baptist Convention is composed of messengers from cooperating churches. Every church is entitled to one messenger if it has made a "bona fide" contribution during the preceding year. It may have one additional messenger for every 250 members or \$250 contributed — but no more than ten in total.

These messengers elect a president, two vice-presidents, a recording secretary, and a registration secretary. The president presides at the following year's convention, serves on the Executive Committee and as an ex-officio member on the four Boards. In concert with the vice-presidents, he names the Committee on Resolutions and the Committee on Committees. The Committee on Committees names — among others — the Committee on Boards, Commissions, and Standing Committees.

This latter committee nominates the men and women who direct the policy of each Southern Baptist Convention agency. These elected "directors" are both

ordained and lay persons, with no more than two-thirds of either. Board members serve 4-year terms - except for seminary trustees who serve 5 years. All members may serve only two consecutive terms. And since these terms rotate, the Convention elects only a part of every board each year.

Boards, commissions, and committees choose their own presiding officers and, if necessary, divide into sub-committees for different areas of their work. If their assigned tasks require it, these elected groups employ staff members.

The accompanying chart shows all the Southern Baptist Convention agencies and the Executive Committee. The Executive Committee formulates the Southern Baptist Cooperative Program and coordinates the work of all the agencies; however, it does not have authority to direct their programs or administration. This committee is dealt with in the following article.

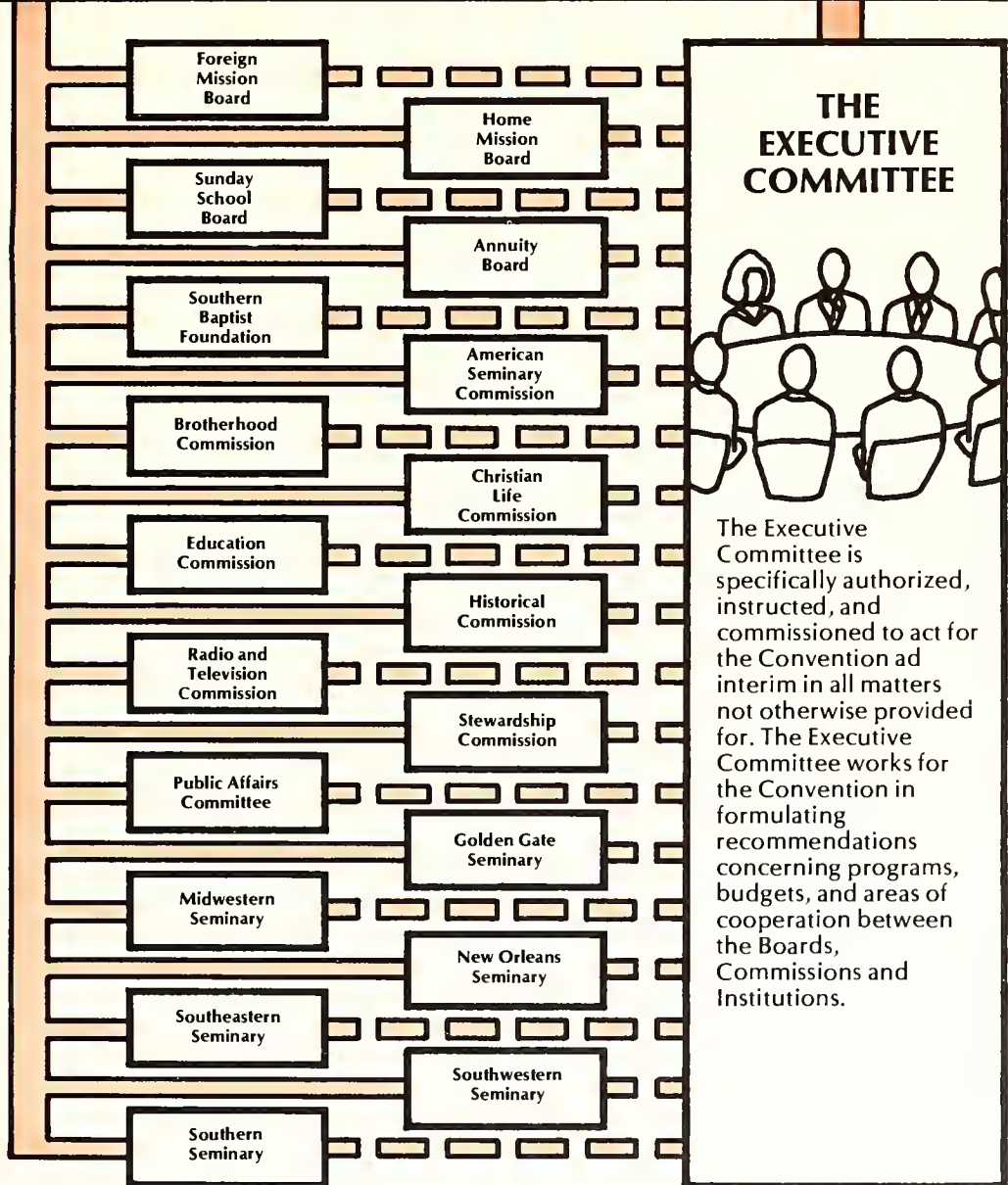
ORGANIZATION CHART

Southern Baptist Convention

The Southern Baptist Convention is composed of messengers from cooperating churches.

THE SOUTHERN BAPTIST CONVENTION

(Elects the Boards, Commissions and Committees of the various agencies. The Convention then works through these Boards, Commissions and Committees.)



Historical Sketch

(See "The Baptist Concept" for some of the major decisions that have shaped the Southern Baptist Convention.)

Financial Facts

The Cooperative Program is the central means of support for Southern Baptist work, but other sources are important too. For instance, the Sunday School Board supports itself entirely from the sale of its materials. It gets no Cooperative Program money — in fact, it contributes to the SBC Operating Budget item. The two mission boards count on the Cooperative Program for around half of their income and on the special mission offerings for the other half. Several agencies depend on combinations of sales, fees, and Cooperative Program gifts for support.

(The individual agency articles will list sources of financial support.)

How The Southern Baptist Cooperative Program Budget Is Made

Each agency or institution drafts its proposed program budget, compiled by the staff and approved by the elected "directors". If any part of its income is requested from the Cooperative Program, the proposed budget must be submitted to the Executive Committee for information.

The Executive Committee considers the requests and the projected programs of work, along with the Convention treasurer's estimate of expected Cooperative Program receipts. It adjusts the requests and compiles a recommended Cooperative Program allocations budget and goal for the coming year.

This recommendation is set before the annual Convention, where it is usually approved as presented. But any messenger has the right to suggest a change.

Southern Baptist Cooperative Program Allocations Budget for 1979-80

Each item is allotted a Basic Budget amount. If receipts exceed the total required for the Basic Budget and Capital

Needs, the additional Bold Mission Thrust receipts will be divided among the Foreign Mission Board, Home Mission Board, Radio and Television Commission, and seminaries.

Foreign Mission Board	\$33,352,658
Home Mission Board	13,375,000
Annuity Board	325,000
Golden Gate Seminary	1,279,564
Midwestern Seminary	1,324,514
New Orleans Seminary	2,342,835
Southeastern Seminary	2,317,319
Southern Seminary	3,440,372
Southwestern Seminary	4,182,888
Southern Baptist Foundation	181,900
American Seminary Commission	160,500
Brotherhood Commission	615,250
Christian Life Commission	449,400
Education Commission	310,300
Historical Commission	235,400
Radio-TV Commission	3,210,000
Stewardship Commission	294,250
Public Affairs Committee	272,850
SBC Operating Budget ¹	704,000
Seminary Endowment ²	126,000
Total Basic Operating Budget	\$68,500,000
Total Capital Needs³	2,500,000
Bold Mission Thrust Challenge	12,000,000
Total Cooperative Program Allocation Budget	\$83,000,000

¹ This item includes \$227,000 for the Baptist World Alliance, plus funds for Executive Committee and its staff and for the costs of the annual convention.

² To match Golden Gate endowment per agreement with Seminary Allocation and Distribution Formula.

³ This supplementary section of the budget provides SBC agencies with funds for Capital Needs (buildings, major equipment). An agency must submit detailed plans to the Executive Committee and then to the Convention for approval. The funds are available only if receipts exceed the Basic Budget.

Executive Committee

460 James Robertson Parkway
Nashville, Tennessee 37219

Purpose and Work

The Southern Baptist Convention Executive Committee acts for the Convention in specific areas between annual sessions. It is the "fiduciary, the fiscal, and the executive agency" for the Convention "in all its affairs not specifically committed to some other board or agency." It functions chiefly in three areas.

The treasurer employed by it receives Cooperative Program and special offering funds from the states and disburses them to the proper agencies. (In 1977-78 this involved \$105,330,000!) The Committee requires financial reports, audits, and program reports from all the agencies. These are given at the Convention and printed in the Annual.

1. Convention Programs

It advises on questions of cooperation between agencies and between the Southern Baptist Convention and other conventions. It appraises the work of all Convention agencies and may recommend changes to them or to the Convention. It also correlates all Southern Baptist work.

2. Convention Finances

The Executive Committee recommends the Southern Baptist Cooperative Program budget to the Convention.

3. Convention Public Relations

The Committee's executive secretary and his small staff promote and publicize Southern Baptist work in general. They distribute Baptist Press news stories to religious and secular papers. They publish the *Baptist Program*, which all church staff and denominational workers receive. They edit denominational information for church bulletins distributed by the Sunday School Board.

The Executive Committee's staff also works on arrangements for the annual convention.

Organization

The Executive Committee has 65 members at present: The Convention president and recording secretary, the WMU president, one member from each qualifying state, plus one additional member for each 250,000 Baptists in a state. However, no state may have more than five members. No salaried employee of a state or Southern Baptist agency may be a member.

Members for the Executive Committee are nominated by the Committee on Boards, Commissions, and Standing

Committees and elected by the Convention. The requirement that members be chosen from each qualifying state does not imply representation of the state convention as such but of the Southern Baptists in that region.

The executive secretary-treasurer and several other staff members carry out the daily tasks demanded by the Executive Committee's responsibilities.

Financial Facts

The Executive Committee's budget includes \$704,000 from the Cooperative Program (SBC Operating Budget item) and an almost equal amount from the Sunday School Board's earnings. This SBC Operating Budget item also provides funds for the Baptist World Alliance and the expense of the annual convention.

Historical Sketch

- 1913** — An Efficiency Committee was appointed to study Southern Baptists' total work and suggest a way to coordinate it.
- 1917** — At their recommendation, a seven-man Executive Committee was established, but only to handle necessary matters between annual conventions and to settle questions between agencies.
- 1927** — The Committee's membership, already enlarged once, was again changed and enlarged to represent all areas of the Convention's territory. The Committee was given the responsibility of formulating the proposed Cooperative Program Budget and handling the funds received. It was authorized to coordinate and study the Convention's work as needed and to employ an executive secretary. The Committee and other leaders of SBC and state work formed a committee to promote Cooperative Program giving.
- 1933** — The Executive Committee was given primary responsibility for promoting the Cooperative Program.
- 1959** — Cooperative Program promotion was assigned to the new Stewardship Commission.
- 1979** — Harold C. Bennett became the executive secretary-treasurer, following the retirement of Porter Routh.



Harold C. Bennett, newly elected executive secretary-treasurer of the executive committee fields questions at press conference following his election with Porter Routh, the man he replaced, who held the position 28 years.

Inter-Agency Council

**460 James Robertson Parkway
Nashville, Tennessee 37219**

The Inter-Agency Council serves as the organization through which the staff leaders of Southern Baptist Convention agencies correlate their work. It does not report formally to the Executive Committee nor to the Convention; but in practice it works with the Executive Committee.

The Council was formed in 1948, but with only the Executive Committee, Foreign Mission Board, Home Mission Board, Woman's Missionary Union, and Brotherhood as members. In 1958, the Southern Baptist Convention directed all of its agencies to collaborate through the Inter-Agency Council. Every agency is entitled to three members — its elected head, employed head and his chief assistant — but some choose not to have all three. Representatives of WMU, state executive

secretaries, editors, and public relations workers also serve on the Council.

The Council has come to play an important role in denominational life. It has three committees. The Coordinating Committee with its sub-committees and work groups constitutes the main working force of the Inter-Agency Council today. They seek to coordinate the programs of the agencies, especially as they relate to the work of the churches. Through the process of "convention emphasis planning", state convention and Southern Baptist program leaders combine their efforts to achieve the basic denominational thrust for a given period.

Money for the Council's meetings and correspondence comes from the agencies' budgets.

Annuity Board

511 North Akard
Dallas, Texas 75201

Purpose and Work

The Annuity Board of the Southern Baptist Convention is our denomination's "pension board". It was established in recognition of the fact that Baptist workers' service to the Lord would be enhanced if their future needs were provided. Such provision is a fitting expression of gratitude for their service.

The Annuity Board administers retirement, medical, life, and disability insurance plans for Southern Baptist ministers, church employees, and employees of agencies and institutions throughout the Southern Baptist Convention. As do other retirement and insurance agencies, the Board augments deposits paid into its plans by putting them into common stocks, bonds, leases, mortgage loans, and other types of investments.

The Annuity Board offers pre- and post-retirement guidance. Field representatives are hired jointly by the Board and a number of state conventions: (1) to inform

Baptists generally of the Board's services, (2) to help individuals with questions or problems, and (3) to enlist more persons in the available programs. (See the Business Management Division of the State Convention.)

Another purpose of the Board — although a diminishing one — is to provide relief for the pastors and their widows who have reached old age with no means of livelihood. The Southern Baptist Convention Cooperative Program sets aside around \$300,000 a year for this purpose. Approximately 415 persons are now being helped. As participation in the retirement plans has spread, this need has declined.

More than 13,000 people are receiving retirement benefits. Approximately 45,000 church staff members and denominational employees participate. The funds the Annuity Board holds for them amounted to \$569,734,471 as of the end of 1978.

Where the Money Comes From

Funds handled by the Annuity Board come from churches, associations, individual participants and state Cooperative Program budgets. The SBC Cooperative Program contributes only the amount of relief and the dues for employees of most SBC agencies.

Southern Baptist ministers and church employees participate in the Southern Baptist Retirement Program. Launched January 1, 1978, the program calls for a participant's church to contribute at least 10% of his total compensation (salary plus housing and car allowances) into the plan's retirement section.

Deposits put into the retirement section are invested in one or more of the three funds now available; these are

the balanced, fixed, and variable funds. The choice of funds rests entirely with the participant.

The Southern Baptist Retirement Program also includes a protection section which provides both survivor and disability benefits. By contributing up to \$200 annually, a participant's state convention or agency pays the protection section.

The North Carolina Baptist Convention pays all the dues of its personnel and a third of the basic program for participating church staff members. Most states, associations, and SBC agencies participate in the Board's programs; but the Foreign Mission Board and Sunday School Board operate their own retirement programs.

Goals

- To enlist all churches in the basic retirement program.
- To continue moving toward participation in the retirement plans on a 10% level of total compensation.
- To encourage churches to provide insurance coverage administered by the Annuity Board.
- To enroll students in the retirement plans and insurance coverage offered on college and seminary campuses.

Where the Money Goes

Deposits are invested in keeping with Christian principles and with the goal of earning the highest return with a minimum of risk. (Law prohibits the Board from investing in other Baptist funds, such as church bonds.) The Board pays annuities according to the retirement fund in which a person is enrolled. When investment

income exceeds the stipulated benefits, retired members receive a bonus at the year's end, the "13th check". Active participants get an amount added to their potential retirement benefit, called "Good Experience Credit".

Organization and Financial Facts

The Southern Baptist Convention elects the 69 members of the Annuity Board. They control all the Board's functions and take great care to avoid investing in businesses of a questionable nature such as liquor, tobacco, or war materials. The professional staff consists of the president, investment and accounting experts, bookkeepers, computer operators.

In 1978, the Annuity Board received \$279,000 from the SBC Cooperative Program to be used in relief. The North Carolina Cooperative Program budget includes \$463,000 to provide \$200 of all participating church workers' dues and the full dues of Convention employees. Other states provide a similar share.

The Annuity Board does not receive Cooperative Program money for its operating expenses. Instead, a very small percentage of the income earned on its investments is kept for operating funds. The Annuity Board's operating budget for 1978 was \$4,507,000.

Statistics as of 1978—

• Total assets (funds handled)	\$569,734,471
• Premiums and dues received	\$ 51,797,996
• Retirement benefits paid (includes relief and "13th check" payments)	\$ 25,904,615
• Income earned on invested funds	\$ 47,932,401

Historical Sketch

Throughout Southern Baptists' history, many ministers had faced retirement with no income - often no home. In North Carolina and other states, some funds to aid retired ministers had been kept, but many saw that a convention-wide plan was necessary.

1916 - William Lunsford, along with others, appealed for an SBC plan of relief and annuities. The Sunday School Board offered \$100,000 to begin it.

1918 - The Convention created the Relief and Annuity Board with Lunsford as secretary. Offices were opened in Dallas, Texas.

1920 - The first annuitant was paid \$15.

- In response to Lunsford's request, the Rockefeller Foundation gave the Board \$1,000,000.

1930-50 - Assets grew slowly but steadily. Intensive enlistment was conducted, which resulted in the sharp growth since the 50's.

1954 - The peak in relief aid was distributed, \$321,000.

1960 - The Board's name was shortened to Annuity Board as its relief role decreased.

1972 - Darrell Morgan became president of the Annuity Board.

1978 - Assets increased to over \$560,000,000. Enrollment, which was 18,600 in 1958, climbed toward 45,000. For the twelfth time a bonus year-end check was paid to annuitants whose total benefits were more than \$25,000,000. Plan A participants received a 2% Good Experience Credit.

Foreign Mission Board

Box 6597
Richmond, Virginia 23230

Purpose and Work

When one speaks of the Foreign Mission Board, he may mean—

- an agency of the Southern Baptist Convention,
- an elected board of 82 members,
- or a staff and office in Richmond, Virginia.

The purpose of the Foreign Mission Board, in all three senses, is to serve as the channel through which Southern Baptists strive to bring all men around the world to a saving knowledge of Jesus Christ. The next aim is to involve them in Christian growth and service as members of indigenous churches and to train national leaders for future self-supporting conventions. The Board seeks qualified, adaptable, committed missionaries to accomplish these aims through: evangelism and church development, schools and student work, hospitals and medical care, publication work, and benevolent ministries.

A varying combination of these types of ministries are fostered in each country the Board serves - according to its particular physical, social, and spiritual conditions.

General Statistics

Number of missionaries	2,912
(includes 181 journeymen,	
222 associates and 14 special project people)	
Approximate number on furlough at any	970
given time (1/3 of total force)	
Number of countries served	94

Evangelism and Church Development

Churches on overseas fields	10,440
Self-supporting churches	6,874
Mission points	9,691
Baptisms per year	94,543
Total church membership	1,214,699
Missionary preachers	540
National pastors	6,586

Schools and Student Work

Schools	482
Students	92,240
Missionary teachers	379
National teachers	3,202



Baptist Spanish Publishing House, Vacation Bible School office; missionary Viola D. Campbell looking at literature.



Kyoto, Japan—Japan Baptist Hospital pediatrics; Missionary C.F. Clark, Jr. (MD) holding baby.



St. George's Grenada—Dental Ministry of Grenada Baptist, office; missionary D. Carter Davis, II, D.D.S., working on patient's teeth.

Hospitals and Medical Care

Hospitals	21
Clinics and dispensaries	94
Missionary physicians	57
National physicians	642
Missionary nurses	69
National nurses	757
Other missionary personnel	60
Other national personnel	2,329

Publication Work

Publication centers	21
Missionary staff	77
National staff	572

Benevolent Ministries

Children's homes	14
Good will and community centers	53
Missionaries	67
National workers	183

Organization

The elected Foreign Mission Board has 82 members chosen by the Southern Baptist Convention. The Board divides itself into several committees: Administrative (proposes budget), Communication, Furlough Ministries, Missionary Personnel, Denominational Coordination, Missionary Orientation, and eight Area Committees.

It must be remembered that when we speak of being appointed by the Foreign Mission Board, we mean the elected Board. The Committee on Missionary Personnel reviews the application of all missionary candidates and conducts their final interviews. It then recommends a candidate to the full Board.

The Foreign Mission Board meets eleven times a year, but only three are counted on to be full board meetings. Every busy board member is expected to attend these three full meetings and at least one other.

The Board's staff is organized into three divisions - Overseas Division, Mission Support Division, and Management Services - led by the executive director. Various areas of staff work are supervised by the corresponding Board committee.

Mission Support Division keeps in touch with thousands of young people and adults who have expressed an interest in mission service. Workers in this

Division also process mission volunteers' doctrinal questionnaires, life histories, medical reports. They help missionaries arrange their furloughs, and the "deputation" (promotional speaking) they must do. This Division, additionally, encourages support through publication of *The Commission*, foreign mission study books, printed and audio-visual materials.

Overseas Division has area secretaries to coordinate the work in eight geographical areas of the world. Four consultants - cutting across area lines - advise on medical work, evangelism and church development, missionary family life, and laymen overseas and relief work. This Division also operates the Orientation Center at Pine Mountain, Georgia, where new appointees spend an intensive period of preparation for overseas service.

Management Services Division handles business and clerical work. Naturally it includes the treasurer's office, but some of its other services might be unexpected. For instance, it helps missionaries tend to their taxes, Social Security, and other business matters in the United States. It arranges visas and other papers with foreign nations. Workers of this Division can even teach a missionary how to buy and pack supplies.



Koudougou, Upper Volta—Missionary Ray W. Eitelman watches woman draw water from well dug with Baptist relief funds.

Categories of Mission Service

Career missionaries are appointed between the ages of 24 and 39. They must have college and/or professional training plus seminary, and work experience in their field. After appointment, they have orientation and usually a year of intense language study before really beginning their work. Career missionaries now may choose a year-long furlough every four years or shorter furloughs more often.

In recent years, new mission service opportunities have emerged. Couples aged 35 to 59 may serve as Missionary Associates; they are employed for four-year terms and are not required to take formal language study. College graduates under 27 may serve for two years as Journeymen. And skilled laymen in many fields may serve for short periods under several plans. Medical volunteers are especially needed.

The list of types of work done by missionaries is long and constantly growing. It encompasses:

Evangelism and Preaching	Adult Education
Theological Education	Medicine
Student and Youth Work	Dentistry
Religious Education	Nursing
Women's Leadership	Paramedical Professions
Training	Agriculture
Music	Social Ministries
Home and Church	Business Management
Elementary and Secondary	Publications
Teaching	Mass Media
College and Graduate	
Teaching	

The Role of "Missions"

Missionaries in a given nation or region work together in an organization called simply a Mission. (Local sub-units are called Stations.) Each Mission meets annually to plan its work and for fellowship. The missionaries elect their own Mission chairman and nominate their treasurer, who is approved by the Foreign Mission Board.

The Mission is the key unit in our foreign mission work and the link between the Foreign Mission Board and a nation's indigenous Baptist work.

The Mission plans its own work, subject to review by the area secretary. The Mission also makes its requested budget, sending it to the area secretary. After the many budget proposals have been compiled, adjusted, and approved by the Board (see Financial Facts), the total allotted to each Mission is reported back to them.

In regard to national Christians, the relationship of the Mission and missionaries varies as indigenous work develops. In a new field, missionaries lead everything; the

Mission makes all decisions. As they train national church leaders, missionaries become more like associational or denominational workers. As conventions develop, the missionaries become specially-skilled helpers operating various institutions or leading certain programs. In Brazil, for instance, a missionary works under the executive secretary of the Brazilian Baptist Convention, helping to lead nationwide work. In such a case, the Mission acts as a coordinator of the missionaries' efforts, an advisor and an assistant to the Baptists of the country.

Financially, a similar pattern is seen. At first, Southern Baptists' gifts support most of the work. Then local Baptists begin to assume some of the increasing load. Our funds provide some ministries and supplement others, as well as supporting the missionaries who continue to labor there. But a number of indigenous Baptist conventions support missionaries of their own - thus multiplying the total Baptist witness in the world.

Financial Facts

The Foreign Mission Board is to receive over \$33,350,000 from the Cooperative Program in 1980. This is nearly half of the Board's total budget, with the other half coming from the Lottie Moon Christmas Offering. The Board also receives some special designated gifts and a small amount of interest on trust funds given for it. Additionally, since some funds cannot be spent immediately, they go into savings accounts to earn interest until called for by the Missions.

How the Foreign Mission Board Budget Is Made

Each Mission sends its requested budget to the appropriate area secretary, who compiles the requests from all his countries. The executive director and staff combine this with budget proposals from the Board's "stateside" programs of communications, furlough ministries, orientation. The treasurer estimates the income that can be anticipated in order for the Board members to set the proper size for the total budget.

The Administrative Committee adjusts the compiled budget and recommends it to the full Board for approval. Since part of this budget is requested from the Cooperative Program, it is also reviewed by the SBC Executive Committee.

If, as usual, there is not enough money anticipated to meet all requests, the approved amounts are reported to the Board's staff and to each Mission. When they have adjusted their plans accordingly, the budget is finally ready to go into effect. This process takes almost a year.

Missionaries' Support

The amount of pay a missionary receives depends on the number of children in the family, the length of service, and the cost of living in his particular country. On furlough here, a family of five would receive between \$12,300 and \$14,800 - depending on years of service and children's ages. On the field, cost-of-living supplements vary with the countries in an attempt to equalize missionary benefits around the world in proportion to cost-of-living expense.

This is over 50% more than they would have received in 1970. Life insurance, retirement benefits, and Margaret Fund scholarships for missionary children have all been increased along with their cash income. Inflation worldwide and dollar devaluation have made increases in missionaries' support essential.

It is worth noting that furlough moves to and from the field are quite expensive. The Board allows funds for this, but a number of churches are lightening the load by providing housing or furnishing for families on furlough. Several state conventions, including North Carolina, are now using furloughing missionaries as special workers.



Nkhota Kota, Malawi—Baptist Mission Building, Leadership Training Course, Missionary Bobbie Rue Scott leading session.

Historical Sketch

- 1845** - The newly-organized Southern Baptist Convention immediately established the Foreign Mission Board in Richmond, Virginia.
- 1846** - Two missionaries were appointed for China; two Baptist missionaries already serving there, J. Lewis Shuck and I.J. Roberts, chose to align themselves with the new Board. Negro Baptist missionaries in Liberia also asked to serve under it.
- 1847-60** - The Board sent 33 more missionaries to China, also maintaining work in Liberia. Work was unsuccessfully attempted in other West African countries and in Brazil.
- 1859** - Landmark controversies unsettling the mission effort were quietened after a debate by the Convention.
- 1860-65** - During the Civil War offerings dropped sharply. Richmond was blockaded by land and sea, making it practically impossible to send money to the missionaries. A provisional board was set up in Maryland as one outlet for funds. Another method devised was to run the blockade with a shipload of cotton, sell it in England, and send the money from there. Baptists in the North and missionaries of other denominations also helped to sustain Southern Baptist missionaries on the fields.
- 1865-77** - During Reconstruction, receipts remained far below pre-war levels. But much work resumed, including publication of *The Commission*. Nigeria replaced Liberia as our only African field.
- 1888** - The newly-organized Woman's Missionary Union began a Christmas offering as suggested by Lottie Moon in a letter to Foreign Mission Secretary Henry Tupper. The goal of \$2,000 was surpassed by \$1,315.
- 1875-1920** - New fields were entered, including Brazil, Mexico, Argentina, Japan, Italy, and Palestine.
- 1924** - The Foreign Mission Board, like other agencies, had been slowly building up debts as its work expanded and the haphazard system of support could not keep up. In anticipation of 75-Million Campaign receipts, new commitments had been made; and when receipts reached only \$58,500,000, debts were compounded.
- 1943** - With consistent support from the Cooperative Program, climbing Lottie Moon gifts, and the special debt-paying funds raised by the Hundred Thousand Club, the Board was freed of all its debts.
- 1948** - Executive Secretary Theron M. Rankin challenged Southern Baptists to increase the number of foreign missionaries from 670 to 1750 and the Board's budget from \$2,582,800 to \$10,000,000.
- 1948-79** - Despite Communist-led expulsion from several nations and short-lived efforts in a few others, the number of countries has grown from 19 to 94. That post-war goal has been far surpassed with 2,912 missionaries today and a \$74,300,000 budget! During the 60's, new opportunities for service were opened through the Missionary Associate, Journeyman, and short-term volunteer programs. During the 70's, inflation and devaluation have shrunk the value of mission dollars, but receipts have risen sharply. Even greater advances are being anticipated.
- 1979** - The number of missionaries exceeded 3,000 for the first time, and the number of countries grew to 95.
- 1980** - Keith Parks became executive director following the retirement of Baker James Cauthen.

The Goal

To provide every person on earth the opportunity to hear the Gospel by A.D. 2000.

The Total Missions Thrust aimed to achieve this ultimate goal calls for:

- a 100% increase in missionaries, to more than 5,000.
- work in new countries, at least 125 as God may lead.
- 10 times as many churches, at least 70,000.

- an increase in lay involvement, up to 10,000 persons a year.
- expanded efforts in urban evangelism, evangelism toward youth, leadership training.
- massive use of mass media.
- accentuated attention to human need through medical, social, and relief ministries.

Home Mission Board

1350 Spring Street, N.W.
Atlanta, Georgia, 30309

Purpose

Home missions is our organized effort to reach people in the homeland for Christ. The purpose of the Home Mission Board is to serve as "the channel through which the Southern Baptist Convention expresses missions and evangelism concerns in the United States and assigned territories by developing and implementing a comprehensive strategy to enable churches, associations, and state conventions to move into new frontiers in sharing the gospel of Jesus Christ to make disciples, and in establishing congregations for witnessing and ministering."

With the impetus of the Bold Mission Thrust, the Board is aiming toward giving every person in our land an opportunity to hear the Gospel of Jesus and leading them to be part of a congregation involved in witnessing and ministering.

The Home Mission Board undergirds work in all 50 states, Puerto Rico, and American Samoa. Over 2800 home missionaries, including 550 pastors receiving salary supplements, are engaged in our home mission effort along with thousands of volunteers. The Board also endorses and maintains contact with 1330 Southern Baptist chaplains serving in hospitals, institutions, industry, and the military.



Beverly Gray, A US-ZER in Baptist Mission Center in a rough neighborhood of Oklahoma City, talks with a black youth.

Programs of Work

The Home Mission Board pursues its purpose through these 14 programs of work:

- Evangelism Development - interpreting, promoting, and properly relating the message, methods, motivation and spirit of New Testament evangelism.
- Personal Evangelism - acting as a catalyst in motivating and equipping pastors and laypersons for a lifestyle of personal witnessing.
- Mass Evangelism - working with all types of mass evangelism ministries and projects.
- Chaplaincy Ministries - providing a spiritual ministry to military personnel and their families and to persons in hospitals, institutions, business and industry.
- Church Loans - making loans for the purchase of church sites and for church building construction.

- Associational Administration Service - guiding associations to improve their work and helping to finance their work in pioneer areas.
- Metropolitan Missions - helping churches and associations in large cities to meet their opportunities.
- Rural-Urban Missions - helping churches and associations in rural areas and towns to meet their opportunities.
- Christian Social Ministries - expressing Christian love and proclaiming a Christian witness through mission ministries such as Baptist centers, church weekday programs, service to migrant workers, literacy classes.
- Church Extension - establishing and bringing to self-support new churches and missions by encouraging extension activities such as home Bible study groups and by providing church pastoral aid.

A volunteer to the Jail Ministry stands outside of a cell reading the Bible to prisoners within at the County Jail in Ft. Worth, Tx.



- Cooperative Ministries with National Baptists - ministering with and helping black Baptists to strengthen their work.
- Interfaith Witness - understanding and witnessing to Catholics, Mormons, Jehovah's Witnesses, Jews, Muslims, Buddhists, and others.
- Language Missions - involving about half of our home missionaries in work among 35 groups. Refugee

resettlement has been another important responsibility in recent years.

- Pioneer Missions - which is not a separate program, but a phase of all those above. More than half of the HMB budget is committed to work in the northeastern, northern, and western parts of our country, where Southern Baptist work is young but growing well. During 1978 alone, 800 church-type missions were begun in these "pioneer" areas.

Cooperation Between States and the Board

Almost two-thirds of our home missionaries are jointly supported by the Home Mission Board and the state conventions. Contract-like agreements are made with the states regarding finances, planning, and administration. (Figures on the number of home missionaries fluctuate somewhat as these cooperative working arrangements change - as some ministries cease to need HMB help and others are taken on.)

North Carolina has initiated a new type of agreement with the Home Mission Board, which is still in the process of being implemented. Under it, the Board will give financial assistance to the Evangelism Division and most

departments of the Missions Division for their planned programs of work rather than for only selected projects. State and HMB staff members will plan together, but the responsibility for overseeing this partnership work will rest with the State Convention and the associations involved.

For 1980, the Board will give \$215,000 to help support the Missions Division's program of \$1,140,052 and the Evangelism Division's program of \$141,273. (For more information, see the articles on these two divisions in the State Convention section.)

Organization and Categories of Service

The elected Home Mission Board has 80 members; they meet three times a year. The Executive Committee of the Board, made up of 12 local members (from Georgia) and 12 from other states, meets eight times a year. Other special committees meet as needed. These elected officials approve the budget, study programs, and give general direction to the work of the Board. They appoint missionaries and endorse Southern Baptist chaplains - on the recommendation of the Missionary Personnel Committee and the Chaplaincy Commission.

The Board's employed staff is headed by the executive director-treasurer. Some 300 employees work in Atlanta. The leaders of the various programs of work listed earlier serve as resource persons for Baptists - teaching special

courses, training workers, holding conferences, working with Woman's Missionary Union and the Brotherhood Commission on mission action. The evangelism staff collaborates with many groups, including the Baptist World Alliance.

The Department of Missionary Personnel recruits and trains home missionaries. The Communications Division produces the *Home Missions* magazine, books, brochures, tapes, films, photographs - all to tell Baptists about home missions. The Division of Business Services handles the Board's finances and business matters.

The phenomenal increase in volunteers participating in home missions will have a tremendous impact on Baptist work. The Special Mission Ministries Department

coordinates the placement and activities of both youth and adults in several programs. In 1978 at least 21,000 people served through student missions, Sojourners, tour groups, Campers on Mission, Christian Service Corps — giving themselves for a few days or a lifetime!

The Mission Service Corps, launched by the 1977 Southern Baptist Convention, is the newest SBC avenue of volunteer involvement. It seeks 5000 Christians to commit one or two years in full-time mission service under the Home Mission Board, the Foreign Mission Board, or a state convention. Some will support themselves; others will be supported by enlisted sponsors, giving beyond their regular Cooperative Program and mission offerings. The Corps' files are

located at the Home Mission Board; each of the two mission boards has a MSC coordinator.

Yet, in addition to volunteers, home missions must still have paid workers: career missionaries, pastors receiving Church Pastoral Aid, and young college graduates serving for two years as US-2 workers. Many home missionaries work as staff members of churches, associations, or the newer state conventions.

The preparation required for home mission service usually includes college and seminary but varies with the job and the candidate. Before appointment there may be a brief orientation period; further training may be required during service for career missionaries.

Financial Facts



After teaching reading class, Bea Cagle (left) has prayer time with each of her students. Paige Couch blesses all the animals and people in her storybook while Mrs. Cagle listens.

For 1979-80 the Home Mission Board is allocated \$13,375,000 from the SBC Cooperative Program. This is slightly more than 40% of the Board's total budget, with the Annie Armstrong Easter Offering bringing in a similar share. The remainder includes income from the sale of materials and from interest on church loans; but this simply helps pay the costs of producing materials and borrowing much of the church loan funds from commercial lending institutions. The total HMB budget for 1979 was about \$30,000,000.

It should be recalled that state conventions, associations, and sometimes individual churches bear part of the cost of home mission ministries in which they participate.

Preparing the Home Mission Board's budget takes a year. Regional coordinators and the Board's program leaders relay plans and budget requests from the state conventions. Once the "field" budget is worked out, it is combined with the budget needs of the Board's departments and submitted to the elected board members. Next the budget is presented to the SBC Executive Committee with a request for Cooperative Program funds. When state and HMB staff members adjust plans to conform with the approved amounts, the process is completed.

Historical Sketch

- 1832** - The American Baptist Home Mission Society was formed in Massachusetts. Southerners soon began complaining that the Society neglected the South.
- 1845** - The new Southern Baptist Convention created the Board of Domestic Missions, to be located in Marion, Alabama. Some missionaries serving under the Society transferred to the new Board, while new ones were appointed.
- 1853** - John L. Shuck, former missionary to China, was appointed the first missionary to the Chinese in California.
- 1855** - The independent American Indian Mission Board, which had been responsible for our work among the Indians, merged with the Domestic Mission Board.
- 1860** - At the start of the Civil War, the Board's work reached Negro slaves, Indians, Chinese in California, Germans in Louisiana, Missouri and Kentucky. There were 159 missionaries in 15 states and 3 Indian nations. The American Baptist Society had virtually withdrawn from the South.
- 1862** - The war had disrupted all home mission work. The Board concentrated what little strength it had on work among the Confederate soldiers.
- 1867** - Work was beginning to recover, with 124 missionaries in 14 states and Indian territory. But economic hardships of Reconstruction and competition of the northern Society began to erode the work again.
- 1873** - The Board was given the responsibility of publishing materials when the first Sunday School Board was disbanded. Publishing work proceeded well, resulting in establishment of the second Sunday School Board in 1891.
- 1874** - The Board's oft-expanded name was shortened to Home Mission Board.
- 1882** - The Home Mission Board was near death; funds were the lowest since the Civil War and only 40 missionaries were serving in eight states. The Board was moved to Atlanta, Georgia, and I.T. Tichenor was made executive secretary.
- 1882-1921** - Work recovered and expanded dramatically. Chinese work in California was closed (until recent years); but formerly-served states were re-entered. Work began in Panama and Cuba with American involvement there. New types of work developed — an evangelism department, witness to Jews and the deaf, etc. By 1920, there were 1650 missionaries and a budget of \$634,000.
- 1929** - When J.B. Lawrence became executive secretary, the Board was in deep financial trouble. Debts had long been accumulating only to be compounded by the lack of expected receipts from the 75-Million Campaign. In addition, the Board's treasurer had embezzled \$900,000 — for a total debt of \$2,528,000.
- 1943** - Missionaries had dropped to 400 and many programs had been cut. But the Board survived and in 1943 its debts were all paid.
- 1949** - The Home Mission Board's greatest period of expansion was underway. Alaska was entered, to be followed by states in the West, North and Northeast.
- 1960-66** - Work in Hawaii was transferred from the Foreign Mission Board. The Board's assistance to Baptist work in Cuba was gradually curtailed; but home missionaries entered Puerto Rico in 1963. Under the new executive secretary, Arthur Rutledge, twelve programs of work were approved.
- 1974** - Work in Panama was transferred to the Foreign Mission Board. A total of 2200 missionaries were at work in all 50 states and Puerto Rico. That year's budget was \$18,400,000.
- 1977** - William Tanner became the new head of the Home Mission Board. The "Bold Mission Thrust" began amidst an upsurge in mission giving and volunteer service.



Lillian Moore Home Mission Board summer missionary leads Backyard Bible Club at Clarksdale Housing Project Louisville, Ky.

Objectives for A.D. 2000

The goal of the Bold Mission Thrust is to give every person in the United States the opportunity to hear the Gospel and to participate in a New Testament fellowship of believers. The following objectives lay a path toward that goal.

1. To commit the entire organization to the task of evangelizing, providing leadership and allocating resources to assist every facet of Southern Baptist life so each member will be challenged, motivated, and equipped to engage in personal evangelism so that increased numbers of persons will respond to the gospel.

2. To commit the entire organization to the task of congregationalizing, providing leadership and allocating resources to assist every facet of Southern Baptist life to insure that the rate of starting new congregations is adequate to meet the need for witnessing and ministering to our nation.

3. To continue to appoint, support, and equip an adequate number of missions personnel to serve in their vital role in accomplishing the purpose of the Home Mission Board.

4. To make volunteers a major element in strategy by motivating, enlisting and providing channels for Southern Baptists to serve as short or long-term volunteers in mission work.

5. To move into new frontiers where the need for evangelizing and congregationalizing is most critical in leading Southern Baptists to greater efforts in witnessing and ministering for Christ to persons of all racial/cultural/social backgrounds.

6. To provide leadership, allocate resources, and assign missionaries in such a way as to encourage local forces to assume responsibility for leadership, financial support, and missions and evangelism outreach as quickly as possible.

7. To lead Southern Baptists to a greater awareness, acceptance, and involvement with other evangelical Christians in efforts which seek to accomplish Christ's purpose in the world.

8. To continue to cooperate with state conventions and associations to provide leadership and resources to help the churches, the basic units of missions and evangelism, to accomplish their task.



Harley and Martha Shield visit in an Eskimo home in Kobuk, Alaska

VISIONS FOR A.D. 2000

The diagram features a central vertical line and two diagonal lines that converge at a point at the top, just below the title. From this convergence point, a series of lines radiate downwards to the corners of a large, light-colored rectangular frame. Inside this frame, two columns of vision boxes are arranged. The left column contains four boxes, and the right column contains three boxes. Each box is a light yellow color with a black border and contains text describing a specific vision for the year 2000. The boxes are connected by lines to the central point at the top, creating a sense of a unified plan or mission.

**A million baptisms
a year**

**3600 career home
missionaries**

**Reaching all people
with the Gospel, with
8% of Southern
Baptists being black
and 10% of ethnic
groups**

**Serving Christ
effectively:**

- as people move away from cities
- as people move to the Sun Belt
- as single adults and one-parent families increase
- as more of our people grow old

**50,000 Southern
Baptist churches**

**100,000 volunteers in
many programs of
mission service**

**20% of Southern Baptist
churches in non-Sun
Belt areas where
throngs of unsaved and
unchurched people will
still live**

**60 million evangelicals
sharing in Christ's work**

**If Bold Mission Thrust succeeds,
these visions could be realities.**

Sunday School Board

127 Ninth Avenue, North
Nashville, Tennessee 37234

Purpose and Programs of Work

The Sunday School Board serves the Southern Baptist Convention in its task of bringing men to God through Jesus Christ "by making available Bibles, lesson courses and materials, books, films and filmstrips, music and recordings, and church supplies and by fostering education and service programs which will help the churches to establish, conduct, enlarge, and improve their ministries of Bible teaching and Christian training."

The Sunday School Board has sixteen programs of work:

- Conference Center Operation (Ridgecrest and Glorieta)
- Book Store Operation (65 stores including five mail order centers)
- Broadman Publishing (books, Bibles and Scripture portions, music, audiovisuals, church supplies and equipment)
- Materials Services
- Sunday School Development
- Church Training Development
- Church Music Promotion
- Church Administration Development
- Church Architecture Development
- Church Library Development
- Church Recreation Development
- National Student Ministries (national leadership for BSU work)
- Family Ministry
- Sunday School Board General Management
- Cooperative Education and Promotion Work with State Conventions (see below)
- Southern Baptist Convention Support (see below)

Cooperative Support for State and SBC Work

The Sunday School Board receives **no** Cooperative Program funds. On the contrary, it gives part of its earnings to state conventions and to the SBC Executive Committee according to approved allocations.

Support for State Work

When the present Sunday School Board was founded in 1891, it was instructed to work with state organizations to promote the establishment of Sunday Schools. In 1901, the Board began to employ field representatives who traveled over the Convention training, promoting, organizing, planning. As the Board's services expanded to encompass Training Union, study courses, church libraries, these men and women rooted these new ideas in Southern Baptist life. Today 300 of the Board's employees serve conventions, associations, and churches as consultants.

In its Program of Cooperative Education and Promotion with State Conventions, the Board supplies funds through the state conventions to those state programs related to Sunday School Board work - such as Church Training,



"At Home with the Bible," a weekly television series being broadcast across the country, is a joint venture between the Sunday School Board and the Radio and Television Commission of the Southern Baptist Convention.



(Above) Nestled in the mountains of North Carolina, Ridgecrest is one of the two conference centers owned and operated by the Sunday School Board. (Below) Glorieta, the other conference center, is located in New Mexico.



Church Music, Sunday School. The amount of these funds is based on the number of full-time state workers engaged in these areas of work. North Carolina received \$78,000 in 1978-79. Additional funds are appropriated annually to be used for honoraria and expenses of special workers who are enlisted for Sunday School Board-related projects in state conventions, associations, churches, and campus programs.

(See the North Carolina articles on the Church Programs Division and Youth and Campus Ministries Division.)

Support for SBC Work

Out of its earnings, the Sunday School Board has been instructed by the Convention to give a regular yearly amount to the SBC Executive Committee. (See the Executive Committee article.)

Today this is the only allotment the Board may make to SBC work. But it is interesting to note how many things have been made possible by money earned by the Board in the past. For instance, the Sunday School Board provided:

- \$100,000 to begin the Relief and Annuity Board in 1918;
- \$20,500 to buy property for the WMU Training School in Louisville in 1907;
- part of the cost of establishing the school that is now New Orleans Baptist Seminary;
- all operating funds for the SBC Executive Committee prior to the Cooperative Program;
- office space for the Executive Committee and several small SBC agencies, and then money to build the Executive Building in 1963;
- offices for the 75-Million Campaign;
- \$25,000 to apply on the Convention's debts during the 1930's. (The Board weathered the Depression without going into debt.)

Organization and Financial Facts

The Sunday School Board is one of the three largest SBC agencies in terms of both employees and budget.

The Convention elects 82 members of the Sunday School Board to have charge of the huge operation. The president directs the entire staff of over 1400, including 900 employees in Nashville, 500 in the Book Stores plus workers at Glorieta and Ridgecrest.

The Sunday School Board receives **no** Cooperative Program money. It supports itself entirely from the sale of materials and some fees such as rent at Glorieta and

Ridgecrest. The income that remains after paying production costs is used to provide program services and the support for state and SBC work discussed above.

The Board's product sales in 1977-78 produced more than \$68.5 million in income. During 1977-78, the Board gave \$1,637,250 to state convention programs and \$597,058 to the Southern Baptist Convention operating expense for the SBC Executive Committee, Baptist World Alliance, and costs of the annual convention.

Historical Sketch

1846 - Southern Baptist Publication Society was organized, independent of the Convention. Yet most churches continued to get literature from the American Baptist Publishing Society.

1851 - The Southern Baptist Convention established a Bible Board for Bible and tract distribution.

1859 - An independent Sunday School Union was organized to promote the beginning of Sunday Schools among Southern Baptists.

1863 - The SBC established its first Sunday School Board in Greenville, South Carolina, under the leadership of John A. Broadus and Basil Manly, Jr. The three southern organizations named above had died with the onslaught of the Civil War.

1873 - The first Sunday School Board, now in Memphis, was disbanded due to the financial conditions during the Reconstruction and some opposition from Landmarkers. Publishing responsibilities were handed to the Home Mission Board.

1891 - Since publication work had prospered under the Home Mission Board despite intense competition from the northern Publishing Society, the Convention decided to establish the second Sunday School Board in Nashville.

1892-97 - James Frost reported a profit for the new Board's first year - which was essential for its acceptance. Promotion of special offerings for various causes was undertaken along with encouragement of Christian

training in the home. In 1897, contrary to the Convention's order not to publish books, the Board published a missionary biography. When Secretary Frost explained that the book was financed by a gift designated for that purpose, the Convention approved book publishing on such a basis.

1901 - The Board hired its first field representative, B.W. Spilman from North Carolina, to help promote church education and to train workers. Other representatives were soon added.

1907-10 - Teacher Training courses (forerunner of study courses) were instigated, as well as the Standard of Excellence and a Chair of Sunday School Pedagogy at Southern Seminary (the beginning of Religious Education).

1910 - The SBC authorized the Board to publish books as a regular part of its work, plus hymnbooks and any other supplies needed by the churches and their organizations. Within the following year, 32 books were published.

1915 - Graded literature for small children through teenagers had been developed. The International Lesson Course was followed but with modifications to suit Southern Baptist views.

1918 - The Baptist Young People's Union Department was formed, the Board long having aided this youth movement that organized in 1891.



Mr. and Mrs. Harry Rowland, Nashville, study one of the versatile equipping center modules produced by the church training department of the SBC School Board.

- 1917-27** - Services in architecture, church administration, and Vacation Bible School work were initiated. A department was set up to lead Convention-wide Baptist Student Union work. The Board became a partner in fifteen state-owned bookstores in 1925.
- 1929** - The Sunday School Board took over operation of Ridgecrest. This encampment had been opened in 1908 and adopted by the SBC in 1928. The Board assumed ownership of Ridgecrest in 1944.
- 1930** - "Broadman" became the imprint of the Board's books — a combination of Broadus and Manly, honoring the founders of the first Sunday School Board.
- 1930-39** - Promotion of library work, drama, and music began. In 1934, the name of BYPU was changed to Training Union, since for over a decade "BYPU" classes had been offered for adults and a Story Hour for children.
- 1940-49** - Church Music, Church Library, and Visual Education (films) Departments were inaugurated, along with promotion of church recreation.
- 1950** - The SBC authorized the building of Glorieta under ownership of the Sunday School Board.
- 1950-59** - The Board became the full-owner of the Baptist

- Book Stores, operating fifty by 1953. "Convention Press" was adopted as the imprint for curriculum publications. The new Church Study Course for Teaching and Training was launched.
- 1966** - The Life & Work Curriculum, correlated with Woman's Missionary Union and Brotherhood materials, was made available to churches.
- 1970** - The new grouping-grading system was introduced, again in correlation with WMU and Brotherhood. Basic divisions for church organizations became Preschool, Children, Youth, and Adult.
- 1975** - Grady Cothen was installed as the sixth president of the Sunday School Board. ACTION, a plan for increasing Sunday School enrollment, was introduced, and a Family Ministry Department was begun. The new *Baptist Hymnal* was introduced at PraiSing 75 in Nashville with more than 10,000 attending.
- 1976** - Sunday School enrollment made the greatest gain in 21 years.
- 1978** - The first radio and television broadcasts of "At Home With The Bible" were made. A third Sunday School curriculum, the "Bible Book Series," was published to provide a book-by-book study of the Bible in a nine-year cycle.

Priorities for the Present and Future

- Bible teaching for the masses.
- Equipping the saints, with the new "Equipping Center" concept of training being tested.
- Support and enrichment of family life, with more attention to senior and single adults.
- Aid and encouragement for pastors and church staff members.
- Beginning the Centrifuge program, a summer-long emphasis for youth at Ridgecrest and Glorieta Conference Centers.

American Seminary Commission

460 James Robertson Parkway
Nashville, Tennessee 37219

The Southern Baptist Commission on the American Baptist Theological Seminary serves as liaison between the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc., in matters relating to the American Baptist Theological Seminary, located at 1800 White's Creek Pike, Nashville, Tennessee. The Seminary is an accredited Bible college founded in 1924 to train black church leaders with limited educational background. Classwork is available both through extension classes and campus classes.

The school's budget is provided by funds from the Cooperative Program of the Southern Baptist Convention, resources from the National Baptist

Convention, U.S.A., Inc., institutional income, and other sources. For 1979-80 the Cooperative Program will provide \$160,500. The staff of the SBC Education Commission provides the professional staffing for the Southern Baptist Commission. The Southern Baptist Commission's 16 members make up one-half of the Seminary's trustees; the other 16 members are appointed by the National Baptist Convention, U.S.A., Inc.

The Seminary Commission and the staff of the Education Commission provide consultative services to the Seminary administration in matters of accreditation, management, faculty development, student recruitment, long-range planning, and fund-raising.

Goals

- To upgrade the overall program of the Seminary.
- To develop a stronger program of recruiting church-vocation students.
- To increase the funding of scholarships for church-related vocation students.

Brotherhood Commission

1548 Poplar Avenue
Memphis, Tennessee 38104

Purpose and History

The purpose of the Brotherhood Commission of the Southern Baptist Convention, as approved in 1965, is to help in "leading men, young men, and boys to a deeper commitment to missions, to a more meaningful prayer life for missions, to a larger stewardship on behalf of missions, and to a personal involvement in missions."

Brotherhood work has gone through several stages of development with varying emphases.

In 1906, laymen of several denominations met in New York to face the challenge of missions, and thus began the Laymen's Missionary Movement. In 1907, Joshua Levering and William Northen proposed to the Southern Baptist Convention that the Movement be organized among Southern Baptist men. J.T. Henderson was elected the first executive secretary of the new organization. The quickly spreading groups promoted mission education and one of the greatest stewardship awakenings in our history.

In 1926, the name was changed to the Baptist Brotherhood of the South; the emphasis shifted to promoting involvement in all phases of church life. In 1950, the name of the national agency changed again—to the Brotherhood Commission.

By 1957, the Brotherhood Commission took the responsibility for Royal Ambassadors, which the Woman's Missionary Union had been leading. In 1970, the Commission also took charge of mission education for boys in grades 1-3.

In 1971, Glendon McCullough became the fourth employed leader of the nation-wide organization. He died in an automobile accident in 1978, and in 1979 James H. Smith became executive director. Missions is once more the distinct purpose of Brotherhood work. Membership has grown among Baptist men.

Areas of Work

The Brotherhood Commission provides literature, training, and national leadership for Crusaders (boys in grades 1-6), Pioneers (boys in grades 7-12), and Baptist Men, including developing Baptist Young Men's groups.

A few of the activities and services led by the Commission are:

- A newspaper of current mission information for men
- Mission education tours

- Lay renewal weekends in churches
- Lay-led revivals and evangelism efforts
- A file of laymen, including especially retirees, prepared for short-term mission projects—Bible distribution, disaster relief, building and camping programs
- Continuing church ministries such as "Missions Night Out" activities.

Organization

The Southern Baptist Convention elects 36 members of the Brotherhood Commission—two-thirds of whom are laymen. These Commission members are assisted by an Advisory Committee of all the state Brotherhood directors plus one representative from each of the following: seminaries, state executive secretaries, Sunday

School Board, Foreign Mission Board, Home Mission Board, Radio and Television Commission, Christian Life Commission, Stewardship Commission, and Woman's Missionary Union.

The executive director heads the staff, which totals 50 including secretaries and all employees.

Financial Facts

The Brotherhood Commission's budget for 1978-79 included \$575,000 from the Cooperative Program. Sale of materials and other income was included in the total budget of \$2,188,500.

Priorities for the Future

- Involving the laity in the witnessing area
- Capitalizing on the expertise of the professional layman
- Training
- Communicating a new lay theology
- Providing opportunities for daring service for young adults and senior adults
- Offering a forum for the Christian socially-conscious layman
- Getting more laymen in the decision-making processes in their churches
- Preparing Baptist men and boys for Christian missions in the 1980's.



North Carolina Baptist Men help to build a church on the Outer Banks at Buxton, North Carolina.

Christian Life Commission

460 James Robertson Parkway
Nashville, Tennessee 37219

Purpose and Work

"Helping changed people change the world" is a motto that states the purpose of the Christian Life Commission of the Southern Baptist Convention. While no one can "speak for" Southern Baptists, the Commission is responsible for "speaking to" Southern Baptists about Christian social concerns - sensitizing us to the moral demands of the Gospel. Their specific, assigned areas of attention are:

- Family life
- Human relations
- Moral issues
- Economic life and daily work
- Citizenship
- World peace
- Related fields

The Commission staff produces literature on all these subjects. Each year they hold a national seminar to explore some particular issue, state conferences, and summer conferences at Ridgecrest and Glorieta. They promote Race Relations Sunday in February and Christian Citizenship Sunday before every July 4. In all phases of their work, they cooperate with state Christian Life leaders. (See the article on North Carolina's Council on Christian Life and Public Affairs.)

Organization and Financial Facts



Family relations is high on the list of concerns of the Christian Life Commission.

The Southern Baptist Convention elects 30 members of the Christian Life Commission who direct the staff of twelve.

For 1979-80 budget funds of \$420,000 come from the Cooperative Program. About \$10,000 is received each year from conference registration fees. Sale of literature accounts for most of the rest of the Commission's revenue.

Historical Sketch

1888 - The Convention ruled a temperance resolution "not germane to the work of the Convention" - revealing a reluctance to involve itself in social issues.

1908 - A Committee on Civil Righteousness brought to the Convention a bold and stirring report challenging Baptists to launch a broad program of social action. The lasting results, however, were minimal.

1913 - A new Social Service Committee was created; but the next year it was merged with the temperance committee and temperance began to be emphasized almost to the exclusion of other issues.

1920 - L.R. Scarborough successfully moved that the Convention change the name of the Committee on Temperance and Social Service to the Commission on Social Service.

1946 - J.B. Weatherspoon, as head of the Social Service Commission, roused Southern Baptists to act on their concern for a wide range of social problems. Money

was allotted to employ an executive secretary and an office was opened in 1948 in Louisville, Kentucky, with Hugh A. Brimm in charge.

1953 - The name was changed to Christian Life Commission, the office was moved to Nashville, and A.C. Miller became executive secretary.

1960 - The staff still consisted of only the new executive secretary, Foy Valentine, and an office secretary. During the 60's, the Commission's personnel and scope of work enlarged. Controversy swirled around the Commission due to its position on moral and social issues - especially race relations.

1979 - Now enjoying wider support, the Christian Life Commission publishes *Light* and pursues its "cutting edge" calling in the field of Christian ethics. It has been leading in the growing concern to relieve world hunger and to improve the moral quality of television programs.

Goals

- To lead Southern Baptists to be aware of their political power and to exercise this power for righteousness, justice, and the helping of human hurt.
- To develop a worthy program of alcohol and drug education.

Education Commission

460 James Robertson Parkway
Nashville, Tennessee 37219

Purpose and Work

The Education Commission of the Southern Baptist Convention provides the avenue of cooperation and promotion for Christian higher education among Southern Baptists. It reflects the Southern Baptist commitment to introduce Christian truth into every area of life and to be obedient to the Scriptural mandate of a teaching ministry. This ministry is carried out through a system of 71 schools. These schools include 6 seminaries operated by the Southern Baptist Convention and 53 junior and senior colleges, 7 academies, and 5 Bible schools related to 16 state conventions.

The Commission in its program—

- Coordinates service programs between schools and SBC agencies and state conventions.
- Cooperates in studies and surveys and shares information and ideas through semiannual meetings of the Association of Southern Baptist Colleges and Schools.
- Publishes *The Southern Baptist Educator* which has a circulation of more than 8,100 including college faculty and administrative personnel, trustees, and convention-related personnel.
- Maintains a placement registry for qualified Christian teachers and administrative personnel.
- Assists Baptist colleges in developing effective recruitment programs of students, especially those committed to church-related vocations.
- Keeps in touch with policies of accrediting associations, other denominational education groups, and the U.S. Office of Education.
- Encourages support of Baptist people through printed materials and, particularly, through the promotion of the annual observance of Baptist Seminary, College and School Day.



Organization and Financial Facts

The Southern Baptist Convention elects one member of the Education Commission from each state that supports a school and one “at large” member. The Commission has 8 staff members.

The Education Commission’s budget of \$310,300 for 1979-80 comes from the Cooperative Program. In addition, some funds from the Association of Southern Baptist Colleges and Schools are received for subscriptions to *The Southern Baptist Educator*.

Historical Sketch

1915 - The Education Commission was first established.

1919 - The Commission was replaced by the Education Board to promote support for Baptist schools in this pre-Cooperative Program era.

1928 - The Commission was reinstated to “stimulate and nurture” Southern Baptist interest in higher education.

1951 - After years of volunteer labor by Commission Chairman Charles D. Johnson, an executive secretary-treasurer was employed.

1978 - Arthur L. Walker, Jr. became the fourth executive director-treasurer of the Education Commission.

Goals

- To disseminate through all appropriate channels the Commission’s reaffirmations of the purpose of and commitment to Christian higher education.
- To encourage Baptist schools in their continued enthusiastic support of Bold Mission Thrust.
- To assist in trustee orientation and the development of materials on trusteeship.
- To continue to provide leadership in workshops for student recruitment development.
- To assist Baptist schools in developing stronger ties to local churches, state conventions, and the Southern Baptist Convention.

Historical Commission

127 Ninth Avenue, North
Nashville, Tennessee 37234

Purpose and Work

The Historical Commission of the Southern Baptist Convention has two basic tasks:

- (1) To gather and preserve historical material about Baptists.
- (2) To help Baptists use these materials to understand and appreciate their heritage.

The Commission's office is in the Sunday School Board Sullivan Tower next to the Dargan-Carver Library, which is operated jointly by the Commission and the Board. The Commission's library holdings include: 19,000 books, over 51,000 annuals of Baptist associations and conventions, hundreds of photographs and films. It has 10,500,000 pages of material on microfilm. The Commission also has begun a collection of oral history, taping the historical memories of Baptist leaders.

Writers, teachers and students doing research, and hundreds of Baptists use these materials every year. The

Commission publishes the *Southern Baptist Periodical Index* annually and a quarterly journal, *Baptist History and Heritage*.

Another function of the Historical Commission is to encourage Baptists to preserve their history. They have materials to help Baptist organizations write their histories or observe anniversaries; for a service charge, they will microfilm records of any Baptist group. Those interested in our history are encouraged to join the Southern Baptist Historical Society, for an annual fee of \$9. Members receive the Commission's journal and *The Quarterly Review* to which the Commission contributes articles.

The Southern Baptist Historical Commission also works with state Baptist history groups, such as the North Carolina Historical Committee and the Baptist Historical Center at Wake Forest University.



STEARNS & CO.--This historical musical drama on the Separate Baptists was performed at a meeting of the Historical Commission. The Separate Baptists, who formed their first church in

the South at Sandy Creek, North Carolina, in 1755, under the leadership of Shubal Stearns, contributed in a big way to Baptist growth in the South.

BAPTIST INFORMATION RETRIEVAL SYSTEM--Staff members of the Historical Commission, SBC, examine a printout of BIRS. BIRS is a computerized approach to indexing and retrieving information of interest to Baptists.



Organization and Financial Facts

The 34 members of the elected Historical Commission oversee the work of the three professional staff members. Members of the Commission meet once a year and conduct the business matters of the agency. Then the Southern Baptist Historical Society and the Convention-elected Commission hold a joint meeting.

The Historical Commission will receive \$235,400 from the Cooperative Program for 1979-80. This represents almost the total income of the Commission, for the fees simply help to pay for microfilming services and publications.

Historical Sketch

- 1921** - A committee was appointed by the Southern Baptist Convention to preserve Baptist history, and the Sunday School Board began a collection of historical materials.
- 1938** - A real beginning of preserving our history came when the Southern Baptist Historical Society was formed and began preparing for the Southern Baptist Convention Centennial in 1945.
- 1947** - The Society was designated by the Convention as its official history agency. A library and office were opened in Louisville, Kentucky.
- 1951** - The Society's work was given to a Convention-elected Historical Commission, with the Society becoming an auxiliary group. The Commission elected

an executive secretary and moved its offices to Nashville.

- 1958** - *Encyclopedia of Southern Baptists* (Volumes I and II) was published after six years' work. In 1971, Volume III was published as an updating supplement.
- 1965** - The Commission began publishing *Baptist History and Heritage* and the *Southern Baptist Periodical Index*.
- 1971** - Lynn E. May, Jr. became executive director-treasurer.
- 1974** - The Commission developed the Baptist Information Retrieval System, a computerized information service.
- 1979** - The Commission published *The Baptist Heritage Series* of ten pamphlets to help Baptists know and understand their heritage.

Goals

- To make Southern Baptists aware and appreciative of their history in order that they may use this resource in solving current problems and planning more wisely for the future.
- To encourage state conventions, associations, and churches to write their histories and to preserve current records for future study.
- To tape-record oral history interviews with past Convention presidents; and to help other Southern Baptist agencies and state conventions develop oral history archives.

Radio and Television Commission

6350 W. Freeway
Fort Worth, Texas 76150

Purpose and Areas of Work

The Radio and Television Commission of the Southern Baptist Convention uses the worldwide reach of radio and the impact of television to preach the Gospel, penetrating closed homes and even closed countries. The Commission ministers to the spiritually indifferent, first catching their attention, then turning their thoughts toward God.

Since air time is so expensive, the Commission relies on the free public-service time that stations and networks must offer, having received approximately \$18,000,000 worth in 1978. To compete for this time, especially on the networks, Commission programs must be of top professional quality.

In addition to producing broadcasts, the Commission answers audience letters and assists other Baptist groups to make the best use of their radio and television opportunities. In all, the Commission has four areas of work.

1. Preaching on Radio and Television

"Preaching" is done in the usual forms of sermon and sacred music, plus drama, documentary, news, and the format of music-and-talk. The basic purpose is always evangelism; the form varies to suit the medium and to appeal to different people.

2. Audience Building

The Commission tries to persuade more stations to use their programs by means of the monthly newsletter, *Beam International*. It is gaining more good will in the broadcast industry by granting the Abe Lincoln Awards to programs of high standards. Direct mail to interested listeners is a major means of audience-building. The Commission also advertises through Baptist and some secular papers. The staff would like very much to have ads on the stations airing their programs, but the cost practically rules this out.



3. Inquiry and Counseling

Although most viewers seldom write in response to a program, the Radio and Television Commission gets thousands of letters. In 1978, more than 155,000 letters were received from persons writing for the first time or as a result of follow-up correspondence; 1,112 decisions were indicated, plus 413 who asked for more information.

On most programs, the Commission features special offers, and this has brought more responses. With the special offer, they send the plan of salvation in contemporary language, and a form to return indicating any decision the person has made. Counselors write personal replies to persons who indicate questions or problems; their names are remembered in daily staff prayer meetings. A correspondence Bible course is offered to new Christians.

4. Technical Assistance

The Commission's Special Projects Department furnishes help or full production of broadcasts to Baptist churches, associations, conventions or agencies. Examples are "At Home With The Bible," produced for the Baptist Sunday School Board, and radio and television spots made for the Baptist Book Stores. TimeRite, Inc., a subsidiary corporation operated by the Commission, will help buy time on the air for these productions if the sponsoring agency wishes. Such a subsidiary is necessary because the Commission's right to public-service time would be jeopardized if it bought air-time directly.

Programs the Commission Produces

Radio

The Baptist Hour
MasterControl
Country Crossroads
SoulSearchers
NightSong
Powerline
Streams in the Desert

Television

The Human Dimension
Jot
The Athletes
Listen

Portuguese (2 programs)
Navajo
Polish
Russian
Estonian
Hungarian
Chinese (programs in 2 dialects)
Japanese
Filipino

versions of "The Answer"
Spanish episodes of
"Jot" (Puntito)
"Listen"

In addition, the Commission produces radio spot messages on seasonal or timely themes. Both radio and television specials are also made in cooperation with the ABC, NBC, and CBS networks. Such a network television special may have up to 20,000,000 viewers.

Foreign Language Programs

Radio

Spanish (2 programs)

Television

Spanish and Portuguese

Most of these language programs are made in cooperation with the Home Mission Board for use in the United States. However, several are used by the Foreign Mission Board too. In fact, these programs are broadcast into 40 countries—including Russia and mainland China. (One Chinese program is made in the Cantonese dialect for use in the United States and one in Mandarin for China). Missionaries, of course, handle the letters of response in foreign countries, often opening the door for work in a new region.

Facts About Program Production

Commission personnel tape radio programs in the three sound studios in their building. They shoot some television programs themselves; film companies are hired to do others. The Commission's videotaping studio enables them to do more of their own television production—and on videotape, which is cheaper than film. The saving is important when you consider that television production costs an average of \$1,000 per minute!

The Commission staff writes or edits the scripts used. For a network television special, the Radio and Television Commission writes and advises, but the network actually does the production and owns the program. After one or two network showings, the program is usually given to the Commission.

The Commission makes or purchases the rights to about 13 new half-hour television episodes each year; these are added to "The Human Dimension" series and distributed to local stations. Radio series, on the other hand, have a new episode for broadcast every week. All in all, 3,600

broadcasts of Commission programs take place weekly on approximately 3,000 radio and television stations. More public-service time could be used if more production funds were available.

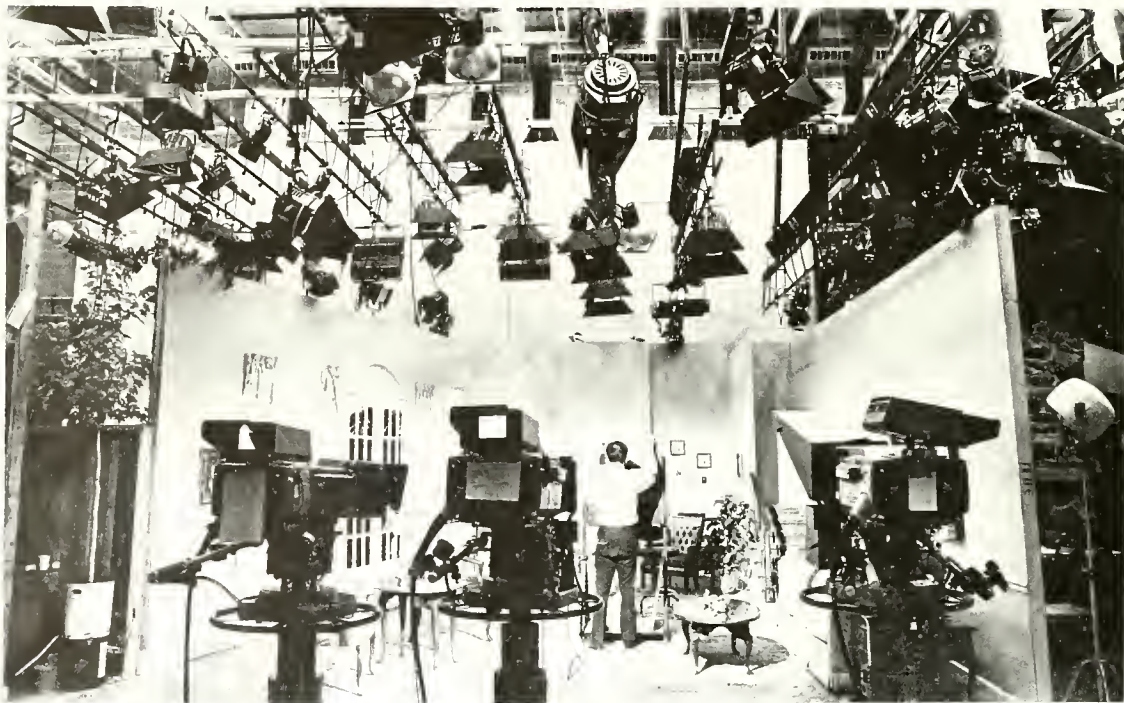


Organization and Financial Facts

The Southern Baptist Convention elects 28 members of the Radio and Television Commission. Additionally, there are non-voting advisory members: two staff members each from the Foreign Mission Board, the Home Mission Board, and the Sunday School Board; one staff member each from the Woman's Missionary Union, the Brotherhood Commission, and the seminaries jointly. The purpose is to facilitate cooperation in producing radio and television materials for these agencies.

The Commission's staff of about 130 includes persons skilled in the many varied fields connected with broadcasting.

The Commission's Cooperative Program allocation for 1979-80 is \$3,210,000 plus 12% of the Bold Mission Thrust funds (receipts above the basic Cooperative Program budget). From these additional funds, \$250,000 may be used to offset inflation, \$200,000 to put "The Baptist Hour" on a national radio network, and \$1,000,000 to produce special television programs to support Bold Mission Thrust. Viewers sometimes send money to the Commission; about \$250,000 was received from this source in 1977. When other Baptist agencies have the Commission make a program for them, they pay the full costs of production and of air-time unless free public-service time is sought.



Studio at Radio and Television Commission in Fort Worth

Historical Sketch

- 1938** - Samuel F. Lowe recommended that the Southern Baptist Convention study "the advisability of using the radio regularly in broadcasting our Baptist message." He was named to head the Radio Committee to make the study.
- 1941** - M.E. Dodd stepped to a microphone in the First Baptist Church, Shreveport, Louisiana, and delivered the first "Baptist Hour" radio message, with the largest audience that had yet heard a Baptist message.
- 1942** - The Radio Committee was made a standing committee with Lowe as full-time director and offices in Atlanta, Georgia.
- 1946** - The Committee was made the Radio Commission and allotted a share of the Cooperative Program. (It had relied previously on funds from the Sunday School Board and other sources).
- 1951** - "The Baptist Hour" began being circulated to independent stations; it has been on the air every week

since.

- 1955** - The Commission, under new director, Paul M. Stevens, moved to Fort Worth, Texas. "Television" was added to its name and sphere of work.
- 1956** - "This Is the Answer," the first regular SBC television series, went on the air.
- 1965** - The Commission's new International Communications Center was dedicated. This provided room for a larger staff and expansion of the Commission's ministry.
- 1976** - The Television Department moved into the new videotape studio and began equipping it.
- 1978** - With the television studio fully equipped, 26 half-hour Bible study programs were produced for the Sunday School Board. Satellite broadcasting was begun with over 700 cable stations receiving Commission programming.

Goals

Radio

- To increase production of all Commission radio programs to five times a week.
- To produce two new 5-minute weekly programs: "Good News" and "Nashville Thursday Night."

Television

- To release new episodes of "The Human Dimension" and of "Jot".
- To produce, with the Foreign Mission Board and Dedo Weigert films, three films in Indonesia.
- To sharpen the subject matter of "Listen" to present as clearly-defined a statement about the necessity of the Christian life as allowed under the guidelines for television public service broadcasting.

General

- To train more Baptists to utilize the divine opportunities that exist in electronic media, offering consultation on the many technical aspects involved.
- To use the new videotape studio and training center as a resource for all Southern Baptist entities.

Stewardship Commission

460 James Robertson Parkway
Nashville, Tennessee 37219

Purpose and Work

The Stewardship Commission leads in the development of church members as good stewards of possessions and assists the Southern Baptist Convention in raising funds - both Cooperative Program funds and endowment and capital gifts.

The Stewardship Commission may be called "an agency of the agencies" - for it works mainly with other SBC agencies and the state conventions. It works directly with the churches only when requested and with the approval of the state stewardship leadership. It is assigned to help the SBC Executive Committee in setting Cooperative Program goals and in estimating the receipts that may be expected for each year's budget. The staff coordinates their work with other SBC agency staffs through the Inter-Agency Council, covered early in the SBC section. Commission plans and materials are developed through a process which involves the state stewardship staffs in three

meetings each year. The Commission communicates with pastors through the *Baptist Program*, published by the Executive Committee.

The Stewardship Commission has three areas of work:

(1) Stewardship Development - interpreting and promoting the standards and values of Christian stewardship, and offering methods for church and associational budget planning and promotion.

(2) Cooperative Program Promotion - creating an awareness of the Cooperative Program as the vital channel of support for missions.

(3) Endowment and Capital Giving Promotion - offering assistance to churches, agencies and institutions with specialized help in funding building campaigns. This area of work seeks to encourage the expanding concept of total Christian stewardship that includes giving beyond the tithe, through wills, trusts, etc.



Over 300 different pieces of material are produced each year for use in churches. These include materials for stewardship

development, Cooperative Program promotion and endowment and capital giving promotion.

Organization and Financial Facts

The elected Stewardship Commission has 26 members, one from each qualified state convention. The staff numbers 27.

The Stewardship Commission's budget for 1978-79 was \$1,348,000, including \$275,000 from the Cooperative

Program. Costs of the Commission's materials and some of its other services are covered by the sale of materials through the state conventions, the Baptist Book Stores, and directly to the churches. The Commission's fund-raising assistance is supported entirely by the fees charged.

Historical Sketch

1925 - When the Cooperative Program was adopted, it was led by the Cooperative Program Commission. The Laymen's Missionary Movement was the most vigorous advocate of stewardship.

1927 - The Southern Baptist Convention Executive Committee was enlarged and assigned to formulate annual Cooperative Program budgets. The Executive Committee and other SBC and state leaders were

assigned to work as a committee in promoting giving to the Cooperative Program.

1933 - The Executive Committee was given the primary responsibility for promoting the Cooperative Program.

1959 - The Stewardship Commission was instituted to give the long-needed emphasis to Cooperative Program promotion and stimulation of all aspects of stewardship.

1974 - A.R. Fagan became executive director-treasurer of the Stewardship Commission.

Goals

- Enlarge the financial base in each church by at least 15% annually.
- Double gifts through the Cooperative Program by 1982 (from 1977).
- Enlarge gifts for work through the associations by at least 10% each year.
- Increase the special mission offerings - foreign, home, and state - by at least 10% each year.
- Secure adequate gifts over and above regular gifts to send 5000 Mission Service Corps volunteers.



The Stewardship Commission staff plans and conducts four meetings each year with state stewardship secretaries and associates. These meetings are held to develop new materials and promotion plans for use in the churches.

Public Affairs Committee

200 Maryland Avenue, N. E.
Washington, D.C. 20002

Organization and Purpose

The Southern Baptist Convention elects the fifteen members of the Public Affairs Committee, including several employees of Southern Baptist agencies. Similar committees are elected by eight other North American Baptist bodies:

- American Baptist Churches in the U. S. A.
- Baptist Federation of Canada
- Baptist General Conference
- National Baptist Convention of America
- National Baptist Convention, USA, Inc.
- North American Baptist Conference

- Progressive National Baptist Convention, Inc.
- Seventh Day Baptist General Conference.

Together, these nine committees form the **Baptist Joint Committee on Public Affairs**.

The Baptist Joint Committee on Public Affairs sets forth the Baptist commitment to freedom of religion and to applying Christian faith to national as well as personal life. The Committee acts on the belief that the free exercise of religious liberty in public affairs is a guaranteed legal right and a divine obligation of the church. The staff of the Committee is directed to —



One of the nation's most beautiful monuments to freedom is the Lincoln Memorial in Washington, D.C. North Carolina Baptists participate in our denomination's witness to religious freedom and other important personal liberties through the

work of the Cooperative Program-sponsored Baptist Joint Committee on Public Affairs, also located in the nation's capital.

Financial Facts

The Baptist Joint Committee on Public Affairs is to receive \$272,850 from the 1979-80 SBC Cooperative Program. The other bodies also contribute to the Joint Committee's total budget of \$331,600.

- act whenever the interests or rights of the member bodies call for conference or negotiation with government;
- communicate to the President, Congress, courts, and departments of the Federal or state governments such declarations as Baptists adopt concerning public matters;
- study developments in church-state relations and other public issues of concern to Baptists;
- inform Baptists on public affairs issues through the monthly *Report from the Capital*, through Baptist Press and Baptist Public Affairs news releases, and through articles written for various Baptist publications;
- provide specific information and consultation to Baptist groups and leaders.

Historical Sketch

1936 — Rufus Weaver, chairman of a special Committee on Chaplains of the Army and Navy, recommended that this committee be renamed the Committee on Public Relations and assigned to deal with the government on various matters.

1939 — The Northern (American) Baptist Convention voted to permit its Committee on Public Relations to join the Southern Baptist committee in cooperative efforts. Two black conventions also agreed to join, and the Joint Conference Committee on Public Relations

was formed by 1941.

1946 — The Joint Committee employed its first executive director, released the first issue of *Report from the Capital*, and filed its first brief before the Supreme Court — opposing providing transportation for parochial school students.

1950 — The agency's name was changed to Baptist Joint Committee on Public Affairs.

1972 — James E. Wood, Jr. became the Committee's third executive director.

Goals

- To plan and conduct five regional conferences and a National Religious Liberty Conference.
- To provide free copies of *Report from the Capital* to Congressmen and other officials.
- To promote the annual observance of Religious Liberty Day (first Sunday in June) throughout the Southern Baptist Convention.
- To produce resource materials on church-state issues for churches, agencies, and institutions of the cooperating conventions.
- To begin field work in several states without public affairs committees.

Southern Baptist Foundation

460 James Robertson Parkway
Nashville, Tennessee 37219

Purpose and Work

The Southern Baptist Foundation receives gifts (legacies, trust funds, and others) as the agent of the Southern Baptist Convention, or its agencies, and conducts a dependable and prudent investment service for them.

The Foundation's work includes (1) investment management and (2) consultative service in the field of estate planning.

some short-term funds. These consist of capital needs or building funds and other receipts which an agency does not plan to spend immediately; this money is put into short-term investments at the best competitive rates available. Sizable amounts invested for brief periods produce additional revenue for the agencies.

(For a general discussion of invested Baptist money, see "The Baptist Plan" section.)

1. Investment Management

The Southern Baptist Foundation handles gifts that individuals or groups donate to any Baptist cause, investing the money and sending the income from it to the designated cause. The Foundation also handles the reserve funds of some Southern Baptist Convention agencies, plus

2. Consultative Service

The Foundation's staff members are happy to advise, at no cost, anyone who would like to make a gift to a Baptist cause. This includes general estate-planning counseling, complete with legal, tax and investment advice.

Organization

The Southern Baptist Foundation's elected Board of Directors has 35 members. This includes 15 Baptist businessmen (11 from the Nashville area) and 1 elected member from each of the following: the SBC Executive Committee, the Woman's Missionary Union, and the SBC boards, institutions, and commissions.

As is true of all Baptist foundations and the Annuity Board, the Southern Baptist Foundation is careful to avoid investing in enterprises contrary to Baptist principles. The elected Board and the small staff also strive to achieve the highest possible return with the least possible risk.

Financial Facts

Operating funds for the Southern Baptist Foundation come from the SBC Cooperative Program. The allotment for 1979-80 is \$181,900.

All of the money invested by the Southern Baptist Foundation, however, comes from individual specified gifts or Southern Baptist agencies' reserves and funds awaiting use.

Statistics for 1978

• Total assets (funds invested)	\$23,260,401
• Short-term investments	5,487,738
• Reserve funds invested	2,451,000
• New funds added	2,904,704
• Funds withdrawn by agencies	844,338
• Revenue earned for Baptist causes	1,375,209

Historical Sketch

1927 - The SBC Executive Committee was asked to plan a foundation; but, before the plans could be realized, the Convention became engaged in a desperate struggle to avoid bankruptcy and pay its debts.

1946 - The Convention finally established the Southern

Baptist Foundation. It also instructed its agencies to build up reserve funds in order to prevent future debt crises; the Foundation handles some of these.

1977 - Hollis E. Johnson, III, became executive secretary-treasurer of the Foundation, succeeding Kendall Berry.

Goals

- To increase the total funds managed for other agencies through competent investment management.
- To use every avenue available to inform Southern Baptists throughout the Convention of the investment counseling and estate planning services available to them through the Foundation.
- To cooperate with state Baptist foundation leaders in publicizing the availability of services to provide for stewardship in perpetuity.
(See the article on the North Carolina Baptist Foundation.)



Rev. and Mrs. E. Paul West review brochure, "Making Your Will A Christian Will."

Seminaries

Our six Southern Baptist seminaries provide theological education, with the Bible as the center of the curriculum, for God-called men and women to meet the need for trained leadership in the work of the churches.

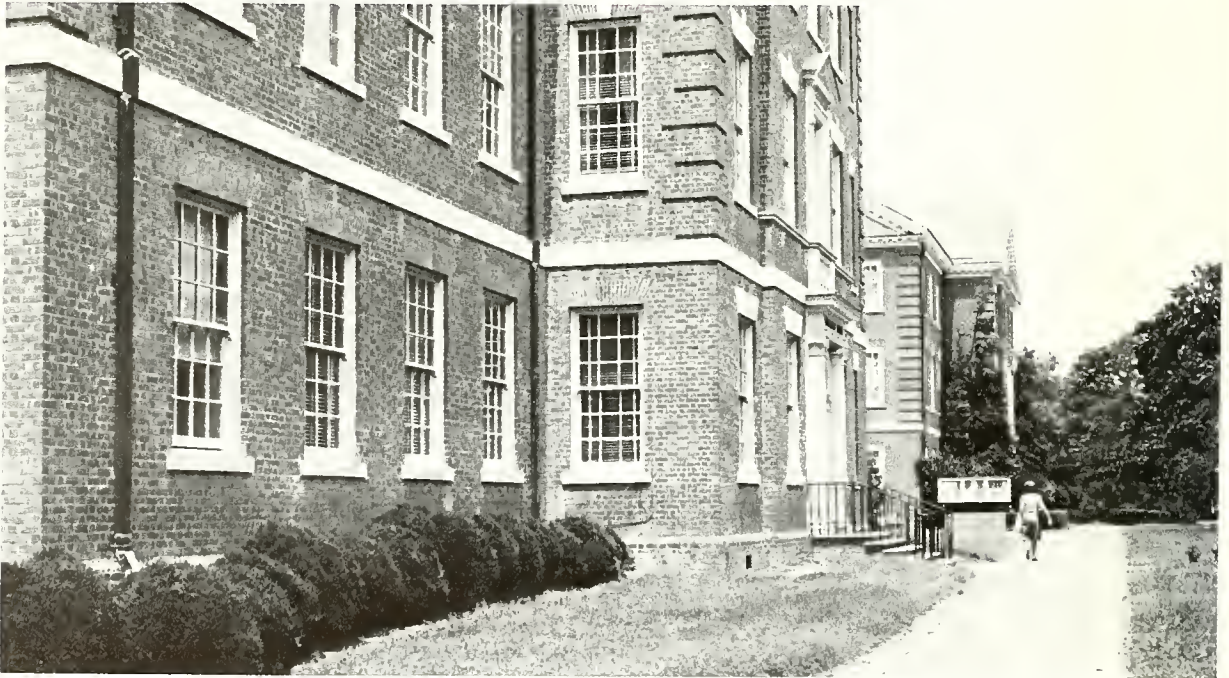
Most other seminaries are not so closely bound to their sponsoring denominations as ours are. The Southern Baptist Convention controls its seminaries in three ways:

- (1) It approves the charter that states each school's purpose.
- (2) It elects the trustees who choose the president and faculty, endorse the curriculum, and oversee the management of each school. Each seminary's board of trustees is directly responsible to the Convention.
- (3) It provides a substantial part of the seminaries'

support through the Cooperative Program and determines how much property and debt they may have.

The six seminaries vary somewhat in the courses, degrees, and emphases they offer, but all stress both academic and practical preparation. They give students a good education for about half the cost per student compared to most other seminaries. Our seminaries charge **no** tuition.

After a period of grave concern over the lack of people enrolling in the seminaries, our schools now see record-high enrollments. Some Southern Baptist leaders feel that one of our greatest challenges for the immediate future is to utilize these hundreds of seminary graduates.



Library at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Golden Gate Baptist Theological Seminary

Strawberry Point
Mill Valley, California 94941

Enrollment in 1977-78 was 587. For some years only theology and religious education degrees were offered; but the Master of Church Music degree was reinstated in 1974. Golden Gate Seminary operates a center in Southern California and one in Phoenix to better serve the training needs of these areas. In 1977-78, 69 students were enrolled there. The Seminary also serves as a rallying point for our work in the Far West, hosting mission conferences, workshops, and special studies.

Financial Facts

Approximately 85% of the Seminary's budget comes from the Cooperative Program, 9% from student fees, 4% from endowment interest, 2% from other sources. The 1979-80 Cooperative Program contribution should be \$1,279,564.

Historical Sketch

- 1944** - Golden Gate Seminary was opened in Oakland, California, by two churches.
- 1945** - The school was adopted by the California Southern Baptist Convention.
- 1947** - It was relocated in Berkeley.
- 1950** - The Seminary was adopted by the Southern Baptist Convention.

1959 - The school moved to its present campus near Mill Valley, north from San Francisco across the Golden Gate Bridge.

1977 - William Pinson became president after Harold Graves' 25-year service.

Goals

- To increase student housing by an additional 80 units to accommodate the increasing number of students who are enrolling at Golden Gate Seminary.
- To complete the permanent library which will replace the present temporary library.
- To establish the World Mission Center and to endow the Baker James Cauthen Chair of World Missions.
- To develop the Family Life Enrichment program.
- To develop a Continuing Education Center.

Interesting Facts

More than 60% of Golden Gate's graduates have remained to serve in the Far West; graduates and students have organized half of the 1,000 churches in the California Convention alone.

Golden Gate students minister regularly in fifteen languages.

Midwestern Baptist Theological Seminary

5001 N. Oak St. Trafficway
Kansas City, Missouri 64118

The 572 students enrolled in regular seminary work during 1977-78 marked the sixth consecutive year in which enrollment has reached a record high. During the period 1967-78, the enrollment has more than doubled, moving

from 257 to 572 — an increase of 122.5%. In addition, over 100 persons attended the two semesters of Evening School, classes designed for student spouses and area laypersons.

The "Midwestern Plan," a year-round program of 4-week terms pioneered by Midwestern, is a unique concept of scheduling which allows working specialists in many fields to serve as guest teachers throughout the year. It also

offers students maximum flexibility and helps busy pastors continue or refresh their education. Seminary officials feel this new system complements the Doctor of Ministry degree program, which Midwestern also led in developing, and the basic degrees in Theology and Religious Education.

Financial Facts

The school's budget comes from the Cooperative Program, fees, gifts, and endowment interest. The 1978-79 combined budget was \$1,737,171.

Historical Sketch

1956 — American and Southern Baptists discussed joint sponsorship of the Central Baptist Seminary in Kansas City, Kansas. But the Southern Baptist Convention committee studying the need for a new seminary decided against this.

1957 — The Southern Baptist Convention voted to establish its sixth seminary in Kansas City, Missouri, to serve this new and growing region of Southern Baptist work. Midwestern began operations the next year.

1973 — Milton Ferguson became president of Midwestern.

Goals

- To maintain enrollment in the 600-750 category in order to serve the people of God called Southern Baptists by equipping men and women for effective ministry in and through the churches.
- To construct needed new facilities on campus, beginning with the Child Care Center in 1979-80.
- To begin Phase III of master plan for campus renovation with modification and restoration of library, chapel, and administration buildings.
- To expand a program of institutional development to provide additional funds for operations and endowments.

New Orleans Baptist Theological Seminary

**3939 Gentilly
New Orleans, Louisiana 70126**

The accumulative enrollment for 1977-78 was 1457. Degrees, fully accredited by the Association of Theological Schools and the Southern Association of Colleges and Schools, are offered in theology, religious education, and church music. As part of the requirements for any of the degrees granted by the seminary, a student spends two semesters in a program of supervised training. Opportunities for many types of field experience abound in the unique home mission field that is New Orleans. Since its inception in 1917, the seminary has existed as an integral part of the community to which it seeks to minister. At the time of its beginning, there were only six Baptist churches in the city. Now there are close to 70 — partly due to the concerned ministry of the seminary family. Many local pastors of other denominations have been trained in this school as well.

Financial Facts

The Cooperative Program will provide \$2,342,835, which is 61.4% of the total budget for 1979-80. Student fees will supply 8.5%. Gifts and endowment earnings will provide another 2.8%, while 27.3% will come from auxiliary services and other sources.

Historical Sketch

- 1917** — The Southern Baptist Convention voted to establish the Baptist Bible Institute, which many leaders had long felt was needed in the New Orleans area. The Sunday School Board helped provide funds.
- 1946** — The school, often called the “school of providence and prayer,” was renamed New Orleans Baptist Theological Seminary.
- 1953** — The Seminary moved to the scenic 75-acre campus occupied today in New Orleans East.
- 1975** — Dr. Landrum P. Leavell, II, became president of New Orleans Seminary on January 1st.

Goals

- To expand the continuing education program.
- To continue refinement of curriculum programs.
- To add several additional faculty members to meet the demand of a continually growing student body.
- To build a student center, allowing for the conversion of the cafeteria, student store, and post office into much needed academic space.
- To maintain the best possible faculty/student ratio in order to provide the most favorable learning situation for the students.

Southeastern Baptist Theological Seminary, Inc.

**Wake Forest
North Carolina 27587**

More than 1,300 students are now enrolled in degree programs leading to the Master of Divinity, Master of Divinity with Religious Education, Master of Divinity with Church Music, Master of Religious Education, Master of Theology, Doctor of Ministry, and Associate of Divinity degrees. The primary purpose of Southeastern is to prepare men and women for Christian leadership in various ministries. In 1978 the school began the Formation in Ministry Program, whereby every student will serve a one-year internship gaining practical experience under supervision.

Interesting Facts

Since Southeastern's first commencement in 1954, more than 3,500 graduates have gone to serve in a variety of ministries.

About 70% of Southeastern's students fill church positions during their Seminary enrollment.

More than 150 women are enrolled at Southeastern.

Financial Facts

The 1979-80 budget is projected for more than \$3,000,000, with 74% coming from the Cooperative Program.

Tuition is free, with students paying only a \$170 matriculation and services fee. Non-Southern Baptist students pay an additional surcharge.

Historical Sketch

- 1950** — The Southern Baptist Convention established Southeastern Seminary.
- 1951** — Classes began for 85 students in one building on the Wake Forest College campus.
- 1956** — The college moved to Winston-Salem, North Carolina, and the Seminary took full possession of the 122-year-old campus.
- 1974** — An alumnus, W. Randall Lolley, became the school's third president.
- 1977** — Southeastern began a far-reaching program of recycling of facilities and strengthening of the academic program and faculty.

Goals

- To complete by 1982 a campaign of \$3,500,000 for capital improvements and endowment.
- To significantly reduce the faculty/student ratio through the addition of new faculty members.
- To implement a Formation in Ministry plan to provide each student one year of supervised ministry.

Southern Baptist Theological Seminary

**2825 Lexington Road
Louisville, Kentucky 40206**

Enrollment is about 2,500. The number of students studying for degrees in the School of Theology, the School of Religious Education, and the School of Church Music has increased greatly since the late 60's. In certain areas, students may earn degrees at either the University of Louisville or the Seminary through joint programs. In 1974 the Seminary opened the Boyce Bible School, which incorporates continuing education courses and diploma programs for ministers who are not college graduates.

Interesting Facts

Southern Seminary is the largest independent educational institution in Kentucky.

Southern Seminary's Ph.D. in Religion was evaluated by a study of the Council of Learned Societies and ranked among the top sixteen in the United States.

Enrolling students are advised that they are the recipients of Cooperative Program support from Southern Baptist churches.

Financial Facts

The 1979-80 budget includes \$3,440,372 from the Cooperative Program, with the rest from fees, gifts and endowment income.

Historical Sketch

- 1859** — Southern Baptist Seminary opened in Greenville, South Carolina. It was launched by a separate education convention, since Southern Baptists wanted a seminary but did not want to enlarge the purposes of the Southern Baptist Convention.
- 1862-65** — Classes were dismissed due to the Civil War.
- 1877** — The Seminary moved to Louisville, Kentucky, after years of financial struggle in the impoverished South. Enrollment immediately rose from 65 to 89.
- 1888** — A city block in downtown Louisville was purchased for the first permanent campus.
- 1907** — The WMU Training School for women missionaries was founded near the Seminary, where seminary professors might teach some of their classes.
- 1926** — The Seminary moved to the present campus to acquire space for increased enrollment. In 1927 its official relationship with the Southern Baptist Convention was made even closer by a charter change calling for the Convention to nominate all the trustees.
- 1952** — Duke McCall took office as president of Southern.
- 1953** — The WMU Training School enlarged its ministry and became the Carver School of Missions. The Seminary was organized into the Schools of Theology, Church Music, and Religious Education.
- 1963** — Carver School of Missions merged with the Seminary.
- 1977** — Southern Seminary celebrated its 100th year in Louisville.

Southwestern Baptist Theological Seminary

**Box 22000
Fort Worth, Texas 76122**

Southwestern continues to be the largest seminary in the world. Enrollment for 1978 was over 4,000, a 100% increase in less than ten years. Students are enrolled from every state in the nation and 25 foreign countries. Diplomas, masters and doctoral degrees are offered in three schools: Theology, Religious Education, and Church Music. Two major emphases of this fully-accredited school are missions and evangelism.

Interesting Facts

More students are gathered on Seminary Hill to train for ministry than at any other place or time in the history of Christianity. And 34,000 graduates are serving on every continent of the world.

From its beginning, the school has been co-educational with women eligible for any degree offered.

The library is the second largest theological library in the United States and contains a large archive of Baptist history.

Financial Facts

Southwestern expects to receive \$4,182,888 from the Cooperative Program in 1979-80, which will be 50% of its total budget. The other half comes from student fees, endowment earnings, gifts and grants.

Historical Sketch

1901 — Baylor University in Waco, Texas, established a theological department. It grew into a school of theological training by 1905.

1908 — The school was chartered as a separate seminary, sponsored by the Baptist General Convention of Texas. Other states, however, were invited to share in supporting it and electing trustees; ten states did so.

1910 — The Seminary occupied its permanent site near Fort Worth.

1925 — The Southern Baptist Convention adopted Southwestern as its second seminary.

1978 — Russell H. Dilday, Jr. was inaugurated sixth president of the Seminary, following the retirement of Robert Naylor.

Seminary Extension Department

**460 James Robertson Pkwy.
Nashville, Tenn. 37219**

The six Southern Baptist seminaries jointly sponsor the Seminary Extension Department. Since 1951 this department has sought to provide ministry training opportunities close to home for pastors and other church staff members (especially those who have been unable to attend a seminary) and lay church leaders interested in academically-oriented theological study.

The department offers a series of courses for pastors with limited formal training, approximately 40 college-level courses, plus additional learning resources for seminary-trained ministers. These courses are available through a network of more than 300 extension centers (usually meeting in a church or an associational office). Most of the courses also may be taken by correspondence through the Seminary Extension Home Study Institute.

More than 10,000 persons are enrolled in Seminary Extension centers and home study courses, with the

number growing each year. During 1977-78, a total of 2,073 North Carolinians were enrolled in one of 61 extension centers in the state or in correspondence study.

The department works closely with designated state convention staff members to coordinate and promote seminary extension work in their states. (See the Cooperative Ministries and Seminary Extension Department of the North Carolina Missions Division.)

A current budget of \$326,000 is underwritten in part by an allocation of \$120,000 from the seminaries. This allocation comes out of Cooperative Program funds which the seminaries receive from the Southern Baptist Convention.

The presidents of the six seminaries serve as an administrative committee for Seminary Extension. One faculty member from each seminary is appointed to serve on a curriculum committee.

Raymond M. Rigdon has been director of this work since 1969. He is now assisted by three full-time associates.



Prison Seminary Extension class at Craggy Prison, Asheville, North Carolina - the first prison class in the SBC.

Woman's Missionary Union

600 North 20th Street
Birmingham, Alabama 35203

Work

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, promotes:

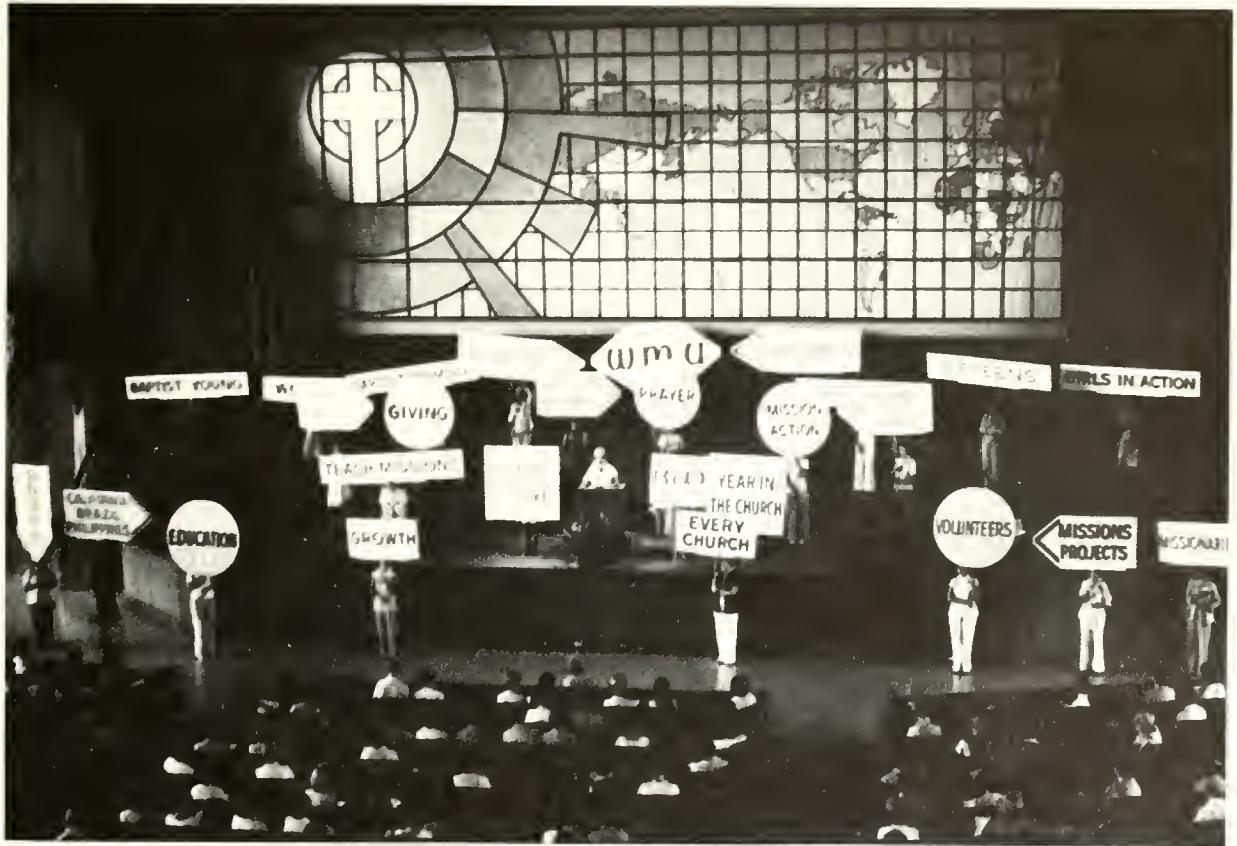
- Mission Study
- Mission Support
- Mission Action and Direct Evangelism.

Woman's Missionary Union work is carried out in the churches through five age-level organizations:

- Baptist Women — for women age 30 and up

- Baptist Young Women — for women from high school graduation through age 29
- Acteens — for girls in grades 7 through 12
- Girls in Action — for girls in grades 1 through 6
- Mission Friends — for preschool boys and girls.

The national Woman's Missionary Union produces literature and programs for use in each of these church organizations.



WMU national summer conference

Relationship to the Southern Baptist Convention

Woman's Missionary Union is an auxiliary to the Southern Baptist Convention. In other words, it cooperates with the Convention, but it is not controlled by the Convention. WMU elects its own officers and directs its own work. From the beginning the mission boards financed the work of WMU, with the Sunday School Board providing some support after its organization. The two boards still contribute a stipend each year to operating expenses, and they provide the expenses for promotion of the Annie Armstrong Easter Offering and the Lottie Moon Christmas Offering. However, most of WMU's finances come from the sale of literature.

Why It Is an Auxiliary

Women began praying and raising money for missions as soon as there were missionaries to support. They organized societies that were independent of both churches and conventions. They had little choice, because many men opposed their efforts to organize — especially beyond the local level. Women were barred, first by custom and then by constitutional rule, from serving as messengers to the Convention until 1917. To organize their own national union seemed the only way women could effectively mobilize their support for Southern Baptist mission work.

On the other hand, Woman's Missionary Union founders did not want to be entirely separate as a missions agency. Women of some other denominations had set up their own boards to appoint and support their own missionary force. Southern Baptist women wanted to be helpers — “auxiliary” to the Convention's foreign and home mission work. And it must be added that leaders of the two mission boards and other missions-minded men gave their support to the women and sought the help of the women in many activities.

Relationships in the Special Missions Offerings

Two of the strongest ties between Woman's Missionary Union and the rest of the denomination are the Lottie Moon Christmas Offering for Foreign Missions and the

Annie Armstrong Easter Offering for Home Missions. During the first year of organization WMU provided funds for a building in Cuba, then a home mission field, and took the first Christmas offering for foreign missions.

In the beginning the two mission boards listed items that should be included in the offerings. The Executive Board of Woman's Missionary Union approved each item on the lists. More recently, Woman's Missionary Union has left the responsibility for the allocations to the two boards. In consultation with the boards, the WMU Executive Board sets the goals for the two offerings. National, state, associational, and church WMU organizations promote these offerings. The expenses for promotion are borne by the two boards.

(See “The Baptist Plan” section for the procedure for the North Carolina Missions Offering.)

Increasingly, these offerings have become church-wide, denomination-wide efforts, but Woman's Missionary Union still carries the responsibility for promotion. In the churches, WMU gives leadership to the observances of the weeks of prayer in which the offerings are given. Nevertheless, Woman's Missionary Union does not handle any of the receipts. Churches' gifts are sent to the state convention treasurer, then to the SBC treasurer, and then to the appropriate mission board. The two mission boards rely on these special offerings for more than half of their income.



Acteens Recognition Service

Organization and Financial Facts

When annual state Woman's Missionary Union conventions elect their presidents, these presidents become vice-presidents of the national WMU. They serve with the president and recording secretary, elected by WMU members attending the national Annual Meeting. The president, vice-presidents, recording secretary, and executive director form the Executive Board, which formulates the policies of and gives direction to Woman's Missionary Union work nationwide.

This elected group takes an active part in outlining

programs and materials. State WMU employed staff members also participate in program planning. Writing and detail work is done by the national employed staff and writers recruited and trained by them.

The 1977-78 budget for the national WMU totaled \$4,103,640, which came from the sale of materials and other sources. Approximately 95% of the budget is provided through the sale of literature. The other 5% comes from the two mission boards and from royalties and gifts.

Historical Sketch

- 1817** — Of the 187 societies contributing to the Triennial Convention, 110 were women's groups. They were entitled to send men as their delegates.
- 1868** — Mrs. John J. Graves, mother of an early Southern Baptist missionary, and her Female Missionary Prayer Group invited the women attending the Southern Baptist Convention in Baltimore to a missions meeting.
- 1871** — "Woman's Mission to Woman" was organized in Baltimore, Maryland to arouse mission interest among women.
- 1874** — Henry Tupper, executive secretary of the Foreign Mission Board, recommended that each state convention appoint a Central Committee of women to further the cause of foreign missions. I. T. Tichenor of the Home Mission Board followed suit. Later, one committee in a state promoted both home and foreign missions.
- 1883** — Women at the Southern Baptist Convention in Waco, Texas, again held a missions meeting, which became an annual event.
- 1887** — Missionary Lottie Moon wrote a letter which was printed in the *Foreign Missions Journal* urging Southern Baptist women to organize for mission support. They were ready to do so but felt they could not without duly appointed delegates from the states.



Lottie Moon



Baptist Young Woman member in mission action project with a sick woman.



Acteen member in a mission project as a candy striper.

1888 — The organization that is now Woman's Missionary Union was organized, although some delegates had been instructed by their state boards or conventions not to vote for organization. Miss M. E. McIntosh was elected president and Miss Annie Armstrong corresponding secretary, with offices in Baltimore, Maryland.

— While raising money for home mission work in Cuba, Miss Armstrong asked Dr. Tupper how the new organization might help foreign missions. He relayed Lottie Moon's appeal for a Christmas offering; with \$72.82 from the Board for promotion, the WMU raised \$3,315.

1895 — The Self-Denial Offering for Home Missions was begun; in 1933 it was named the Annie Armstrong Offering for Home Missions.

1896 — WMU took over the Sunbeam bands that had been started by George Braxton Taylor and backed by the Foreign Mission Board.

1907 — Young Woman's Auxiliary was named; such groups had been meeting for nearly seventy years. The WMU adopted a Training School for women missionaries in Louisville, Kentucky, with seminary professors teaching some classes.

1908 — Royal Ambassadors was organized for boys.

1913 — Girls' Auxiliary was formed — the "missing link" in the age-group organizations.

1918 — The Christmas offering was named Lottie Moon Christmas Offering for Foreign Missions.

1921 — WMU headquarters moved from Baltimore, Maryland, to Birmingham, Alabama.

1953 — The Woman's Missionary Union president was added to the Executive Committee of the Southern Baptist Convention.

1957 — Royal Ambassador work was transferred to the Brotherhood.

1959 — The Southern Baptist Convention officially recognized Woman's Missionary Union as an auxiliary, signaling a closer relationship between WMU and the denomination on all levels.

1970 — Age-grouping was changed and Woman's Missionary Union work reorganized.

1974 — Carolyn Weatherford became executive director.



Baptist Women member leading an English language class to help international women understand and write English.



WMU members leading a Big A Club in a transitional community church.

Baptists Working Together — Through the Baptist World Alliance

1628 Sixteenth St., N.W.
Washington, D.C. 20009

Nature and Purpose

The Baptist World Alliance is the voluntary worldwide fellowship of Baptist believers seeking to bring the love of God and his saving grace to people everywhere.

More than 29 million baptized believers in 111 Baptist conventions and unions in 85 countries are linked together spiritually through the Alliance. This is about 87% of all the Baptists in the world. The size of participating bodies ranges from less than 1,000 members to the Southern Baptist Convention's 13 million. This bond with fellow Baptists around the world is especially meaningful to small or persecuted Baptist groups.

The objective of the Alliance is not to assume any administrative functions of its affiliated bodies. Rather, it exists as "an expression of the essential oneness of the

Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members."

During 1975-80, the groups linked with the Baptist World Alliance are engaged in a world mission of reconciliation with the theme, "New People for a New World Through Jesus Christ". Each works in the manner best suited in its cultural, political, and social situation for the reconciliation of man with God (evangelism) and the reconciliation of man with man (ministry), applying Biblical principles to personal conduct and social relationships.



1978 Youth Congress, Manila, The Philippines

Organization and Work

Each participating body nominates at least one representative for the Alliance's General Council, which meets annually. The smaller Executive Committee, which includes the president and twelve vice-presidents elected at each World Congress, serves in an advisory role to the employed general secretary. He and several other staff members work in three offices — in Washington, D.C.; Hamburg, West Germany; and Sydney, Australia.

The Alliance has eight major types of work:

- Communications — keeping Baptists in touch with each other through publications such as the monthly *Baptist World* and through personal correspondence and visits by BWA officials.
- Evangelism and Education — a new area of work being developed to encourage the winning and nurturing of new Christians.
- Study and Research — study commissions who share Baptists' views and knowledge on doctrine and other matters.
- Relief and Development — providing aid to refugees and victims of famine and other disasters; helping people develop food and water supplies; supplying Baptists, especially in Communist countries, with Bibles and other Christian literature, materials to build and repair churches, support for aged pastors or their widows, and funds to attend international Baptist meetings.
- Religious Liberty and Human Rights — speaking out for our beliefs to world leaders and the public.
- Consultation and Cooperation among Baptists.
- Regional and Worldwide Meetings — general World Congresses held every five years plus meetings of regional fellowships in Europe, North America, the Caribbean, and Asia. A new African fellowship is being formed. Although not direct sub-units of the Alliance, these regional fellowships serve as channels of Alliance work in fields such as study and evangelism.
- Lay Development — departments for women, youth, and men, which also sponsor international meetings.



Dr. Robert Denny, BWA General Secretary, (left) talks with Dr. David Y.K. Wong, BWA President.

Financial Facts

For operating funds the Alliance depends on contributions from its participating conventions and unions, from individual "Friends of the Alliance", and from Baptist World Alliance Day offerings. Each convention is asked to contribute \$1 or \$2 for every 100 members; some give more and some are unable to give any. The Southern Baptist Convention contributes a large share of the Alliance budget, \$227,000 in 1979. (Part of this amount comes from the Cooperative Program and part from Sunday School Board earnings. See the SBC Executive Committee article and the Cooperative Program budget preceding it.)

Relief funds are received and handled separately from operating funds. All relief gifts come from individuals, designated for this purpose. Five percent of funds given for general relief work goes for administration, but none of those funds given for a particular relief project. Wherever possible, aid is channeled through local Baptist groups or missionaries, supplementing other Baptist relief efforts.

The 1979 BWA operating budget was \$579,640. A relief fund goal of \$1,193,700 was set for 1979, including a portion of a million dollar goal for a worldwide child immunization project.

Historical Sketch

Before 1800 — A British Baptist preacher and hymn writer named John Rippon urged Baptists of various nations to meet "to consult the ecclesiastical good of the whole."

1904 — John Newton Prestidge, an American editor, revived the hope for a world gathering. John Howard Shakespeare, a London editor, and other British leaders invited Baptists of the world to meet in London.

1905 — Baptists from 23 nations met in London and organized the Baptist World Alliance.

1911 — The Second Baptist World Congress met in Philadelphia. Women formed a committee to keep in touch with each other.

1923 — After a long interval caused by World War I, the Third Congress met in Stockholm, Sweden, demonstrating the Alliance's durability.

1928 — The Fourth Congress met in Toronto, Canada. The Women's Department and the Youth Department were organized. The first general secretary was appointed, J. H. Rushbrooke.

1931 — The first Baptist World Youth Conference was held in Prague, Czechoslovakia.

1934 — Just as Hitler came to power, the Fifth Congress met in Berlin.

1939 — The Sixth World Congress met in Atlanta, Georgia, with sessions open to all races despite tensions in the South at that time. It had been Alliance policy from the

beginning to exclude no one because of race or nationality.

1947 — The Seventh Congress in Copenhagen, Denmark, was a moving, powerful demonstration of Christian love as Baptists from countries who had fought each other met and as delegates gave their own clothes for war victims. This launched Baptist post-war relief efforts.

1950 — The Eighth Congress, in Cleveland, Ohio, appointed the first study commissions. The main Alliance office had recently been moved to Washington, D.C. from London.

1951 — Women worldwide adopted the World Day of Prayer begun earlier by European women.

1955 — Appropriately, the Ninth Congress, marking the Alliance's Golden Jubilee, met in London.

1960 — The Tenth Congress met in Rio de Janeiro, Brazil, the first World Congress held outside Europe and North America. Joao Soren of Brazil was elected as the first Latin American president of the BWA. The Men's Department was formed. At the closing session, Billy Graham preached to nearly 200,000 in the huge Maracana Stadium.

1965 — At the Eleventh Congress in Miami Beach, Florida, the largest Congress to date, Brazilians called on others to join in the Crusade of the Americas. William Tolbert, then Vice-President of Liberia, became the first African president of the Alliance.



This woman is crying for her husband and children who were washed away in a flood that struck parts of India. Baptist World Relief has sent money to help rehabilitate displaced persons.

1970 — By meeting in Tokyo, the Twelfth World Congress boosted Baptist work in Asia. Robert S. Denny had just become general secretary.

1975 — At the Thirteenth Congress in Stockholm, there were almost 10,000 Baptists from 92 countries. David Y.

K. Wong became the first Asian, and the first layman, to serve as BWA president.

1980 — The Fourteenth Baptist World Congress will meet in Toronto, Canada.

Priorities for the Future

In his acceptance speech in 1975, President David Wong affirmed the following priorities for the Baptist World Alliance (abbreviated here):

1. To strive to make the Alliance a visible, living symbol of the essential unity and oneness of Baptists in the Lord Jesus Christ.
2. To encourage support for the new Division of Evangelism and Education.
3. To join all Baptists — especially those of Asia, Africa, and South America — more fully in the missionary task of spreading the Good News.
4. To emphasize the need for lay persons to become

actively engaged in ministry and personal witness.

5. To emphasize the urgent need for Christians to accept responsibility for the alleviation of human suffering, for the fostering of religious liberty, and for social justice.
6. To establish relationships of mutual understanding, respect, and cooperation with other believers who share our concern for making Christ known in every place and for serving mankind in his name.
7. To continue to work for peace and reconciliation in the midst of the tension, distrust, violence, and conflict which abound in our world.

Some Inspiring Facts

- For four years the Baptist population of Asia has outnumbered that of Europe. In one area of Papua New Guinea, church membership has grown to 12,500 since the first believers were baptized in 1956. Christian work in Korea, Indonesia, and the Philippines has also experienced remarkable growth.
- About two-thirds of all European Baptists live in the eastern socialistic countries. Russia recently allowed the distribution of 25,000 Bibles. This is but one of many signs of a new openness toward the Gospel.
- On June 25, 1978, President William Tolbert of Liberia, a former BWA president, held the first public Christian worship service in Mainland

China since the Communists came to power. Other contacts with Chinese Christians are beginning.

- Church membership in South America has nearly doubled in the past decade, with Brazil leading the increase.
- Kenyan Baptists and Southern Baptist missionaries began more than 100 churches in a six-month special effort.
- Dr. Robert Hingson, with support from the BWA, began the effort that has rid the world of smallpox. Now Dr. Hingson is beginning another worldwide immunization project against six killer diseases of children.

Baptists and The Future

150 Years of Working Together

It was a small beginning in 1830 for the Baptist State Convention of North Carolina. "There were only fourteen persons present at the first meeting, seven ministers and seven laymen. Probably not more than eight churches were represented. Gifts of \$255.62 were collected. But however modest the beginning, these founders committed themselves to a great cooperative enterprise."*

With vision and dedication and the blessings of God, this Convention has come to be a strong, influential body of Christians. As we celebrate our Convention's Sesquicentennial in 1980, the spirit of cooperation is still at the heart of its life. Indeed, as one can see throughout this book, the word that sums up Baptists' working together is **cooperation**.

Cooperation is a way of life for Baptists, although to a people so intensely independent it has never come easily. But what of the future? Will cooperation continue to be the best way for Baptists to pursue our mission through the rest of this century?

Although we have no assurance of what the future holds for us, many sense that God is leading us to the most dynamic advances in missions since those early Christians "turned the world upside-down". We have greater human and financial resources than our forefathers could have imagined. And the call has been issued to spread the Gospel to every nation — to every person — on earth by 2000 A.D.! The question is whether we have the will to tackle this awesome task and to work together wholeheartedly to pursue it.

Cooperation — a System and a Lifestyle

Cooperation became the lifestyle of Southern Baptists as the result of a miracle of cooperation that Baptists experienced in initiating the 75-Million Campaign in 1919-20. Urgent needs, frustration, and a compelling sense of mission combined to bring Baptists to attempt this united effort. It worked beyond all expectations, producing a way of life that has been vastly more significant than the \$58,500,000 it raised. From this experience, cooperation took on new meaning. What happened was not the sudden discovery of a system but the discovery that Baptists could and would work together. The system of the Cooperative Program took shape over the following five years. It was inaugurated with celebration in 1924 as the Southern Baptist Convention adopted the first such unified budget. The final touch was added in 1925 with the name "Co-Operative Program".

Cooperation — a System

Author Jesse Fletcher has noted that the Cooperative Program was the only system Baptists could have adopted and remained true to their polity. Their commitment to missions and to a polity of freedom made it the only acceptable and, at the same time, workable system. But Baptists did not set down a precise definition of the Cooperative Program. Since it was an outgrowth of the 75-Million Campaign, a definition probably seemed unnecessary. At times it has been considered to include all funds received by causes that are part of the Cooperative Program, even though they come from special offerings or other gifts. Now the Cooperative Program is generally considered to include only undesignated money given through the state and SBC offices for distribution according to their adopted budgets. Other financial sources complement this central channel of support.

The basic principles and purpose of the Cooperative Program have not changed, even though the budgets change constantly. The genius of the system is pointed out by J. Allen Easley, professor emeritus at Wake Forest University: "... the simplest person in the remotest

* J. Allen Easley, "North Carolina Baptists — A People of Diversity and Cooperation" (unpublished).

mountain cove or the loneliest sea island can participate ... A dollar can be dropped into the collection plate of a cooperating Baptist church anywhere in North Carolina, and it will be spread, thin to be sure, from that church throughout the whole mission, evangelistic, educational, and social service program."^{*}

No one claims that the Cooperative Program has provided all the money needed by Baptist ministries; but it has been the instrument of united effort in the denomination. It has made possible great growth in Baptist work. As one pastor expressed it, "The Cooperative Program is the denomination as I see it, for without it we would be unable to function effectively."

Cooperation — a Lifestyle

There are several things we must remember about cooperation in Baptist life.

- Cooperation must be voluntary. — Some things can be forced, but not real cooperation. It is the free, voluntary act of individuals who want it. For Baptists, the choice of cooperation has always been attended by a struggle because of our love of independence. Yet people of many other denominations marvel at the things Baptists accomplish with voluntary concert of effort. Real cooperation is not fragile; when it results from such inward forces as those that bring Baptists

together, it is powerful.

- Cooperation is called forth by a purpose. — Can a people who are intensely independent also be intensely cooperative? Yes, because Baptists are dominated by a God-given commitment to missions. Other factors such as doctrine and fellowship have bolstered cooperation, but this sense of purpose has been the strong uniting force.
- Cooperation requires the forfeiting of some individualism. — "Autonomy", "self-government", and "priesthood of the believer" echo deeply ingrained Baptist convictions. Most Baptists have discovered that true cooperation does not violate these fundamental concepts. Still, cooperation does require the willing forfeiture of some individualism for the benefit of group success. It requires the recognition of inter-dependence.
- Cooperation depends on confidence. — The very idea of cooperation presupposes that the parties involved trust each other. History shows that periods of hostility and suspicion in Baptist life have been hard on the Cooperative Program and, therefore, on all our work. Individual mission activities carried on at the expense of, rather than in addition to, our shared work hinders Baptist progress. It is well to remember that it is not essential for Baptists to agree on every detail of doctrine or program, but it is essential that we believe in each other.

Bold Missions North Carolina-Style

An occasion such as our Sesquicentennial should not only give us a renewed appreciation for the past but also a fresh vigor for the future. Within the past few years a new sense of excitement has begun to stir among us — a divinely inspired excitement that led to and leads through our Bold Mission Goals.

The 1977 State Convention approved about two dozen recommendations made by two special commissions, one on mission support and one on church growth. Five of

these spearhead the 1982 Bold Mission Goals for North Carolina Baptists:

- to double our number of baptisms
- to increase Sunday School enrollment by 150,000
- to double our giving to our churches
- to double giving to our associations
- to double our giving through the Cooperative Program.

Early in 1978 the General Board selected five task forces to help us follow through on all the approved goals. These task forces are on giving, evangelism, Sunday School, volunteers, and heritage and polity; a sixth one

^{*} Ibid.

on prayer was added in 1979. Nearly 100 people — laypersons, church staff members, associational leaders, and Convention staff members — will serve on these task forces through 1982.

Associations and churches have chosen their share in the Bold Mission effort, and progress is being made. In turn, of course, North Carolina Baptists share in the even larger aims of Southern Baptists nationwide.

Today we are talking of plans and beginning to work toward goals that were undreamed of in the early 1970's. We have set our sights on the ultimate objective: To give every person on earth the opportunity to hear the Gospel by 2000 A.D.

To do this we are aiming for a foreign mission force of 5000 career missionaries plus hundreds of short-term workers and specially-skilled volunteers. They will hopefully be serving in 125 countries, working as partners with 70,000 churches (a ten-fold increase) and many national conventions which are beginning or maturing today. Mass media, lay training, thousands of "house churches" — these and other means will have to be used to reach the world's growing population.

Another major goal is to have a Baptist church within reach of every person in the United States — and this is a bigger task than many of us realize. The Home Mission Board is anticipating as many as 3600 full-time home missionaries and thousands of volunteers by the year 2000 — all of whom are needed to evangelize this not-so-Christian nation.

The 1977 Southern Baptist Convention initiated the Mission Service Corps, seeking 5000 volunteers to serve for one or two years in state, home, or foreign missions. They will serve at their own expense or with the support of sponsors giving over and above their regular gifts. Meanwhile our gifts through the church, association, Cooperative Program, and the three special mission offerings must be multiplied.

Since Bold Mission Dreams Began —

- The number of persons enrolled in Southern Baptist seminaries has grown 50% over the 1973-74 level.
- The Home Mission Board's hope for a \$25,000,000 budget by 1979 was exceeded by more than \$5,000,000.
- In 1977, when North Carolina Baptists undertook Bold Missions, the Cooperative Program budget was \$12,000,000; for 1980 it is well over \$17,000,000.
- By mid-1979 more than 150 Baptists were serving in home mission work through the Mission Service Corps and close to 100 in foreign missions. The total number of short-term workers under the Foreign Mission Board jumped from 528 in 1976 to 2835 in 1978.

1,100 volunteers for mission service were dedicated at the Bold Mission Thrust Dedication Rally at the Astrodome in Houston, Texas. Another 1,100 accompanied them, representing those who support the volunteers financially.



Working Together for the Future

Bold Missions — the dream of taking the Gospel to every soul on earth by the end of the century — is it an impossible dream?

It cannot be! Christ dreamed this same dream. He taught it; He lived it; He trained his followers to make it come true.

The sense of daring expectancy overtaking Southern Baptists is unlike any that most living Baptists can remember. Only the Lord can determine whether we completely achieve the goals He is evidently leading us to set. But the question for us is: Are we willing to try — to give our best effort to do the most we can?

Our potential is far greater than our present effort, but to tap that potential we must do several things.

(1) We must emphasize stewardship. Baptists merit praise in many aspects of the Christian life, but not in the grace of giving. Our per capita giving is the lowest of all major denominations. Paul's words to the Corinthians sound as though he had written them for Southern Baptists of today: "You people there are leaders in so many ways; you have so much faith, so many good preachers, so much love for us. Now, I want you to be leaders in the spirit of cheerful giving." (II Corinthians 8:7, TLB)

(2) We must change our lifestyles. Missions has been living on the leftovers. Most Baptist families are striving in these financially difficult times to maintain the highest possible standard-of-living and are giving to the church only what little they can spare. We need to develop full Christian stewardship, which means letting Christ control our earning and spending as well as our giving. Churches, too, need to consider their stewardship. Just like a family, a congregation can get caught up in providing the "nice things" for itself and give only the leftovers to missions. Our associations, conventions, agencies, and institutions must also examine their lifestyles to escape the trap of

materialism. In short, Baptists must now set our priorities on those things that will most contribute to the growth of the kingdom of God.

(3) We must commit ourselves to cooperation. If working together, especially through the Cooperative Program, has produced such strength as Baptists enjoy today, surely it is the best means for advancement in the future. Since the Cooperative Program has existed for as long as most of us can remember, we do not fully appreciate its advantages. We need to evaluate it, adjust it to fit today's needs, and then give it the enthusiastic response earlier Baptists did. In 1927 an average of 11.02% of all church receipts went through the Cooperative Program to missions; and we have never quite equaled that percentage again. The time has come to surpass it.

With a committed effort for missions, we would surely see the same results that Baptist leaders reported following the initial thrust of the 75-Million Campaign:

- the unification of the people,
- the enlarged vision of the task of the churches and the people,
- the organization of Baptist forces for the individual church and the whole denomination,
- the increased liberality of the people,
- the deepening of the spiritual life.

To paraphrase Albert McClellan's description of the missionary task, "Bold Missions is a long journey to the end of the trail, to the last person in the last clearing beyond the last mountain."* In 150 years, North Carolina Baptists have travelled a long way and crossed many barriers, including literal mountains, for the spreading of the Gospel. By continuing to work together with dedication to Christ, we will be enabled to make still greater advances in the near future. And thus may many of the facts and statistics in this book soon become obsolete and many of the goals realities!

* Albert McClellan, *Meet Southern Baptists*, page 75, Broadman Press, 1978.





